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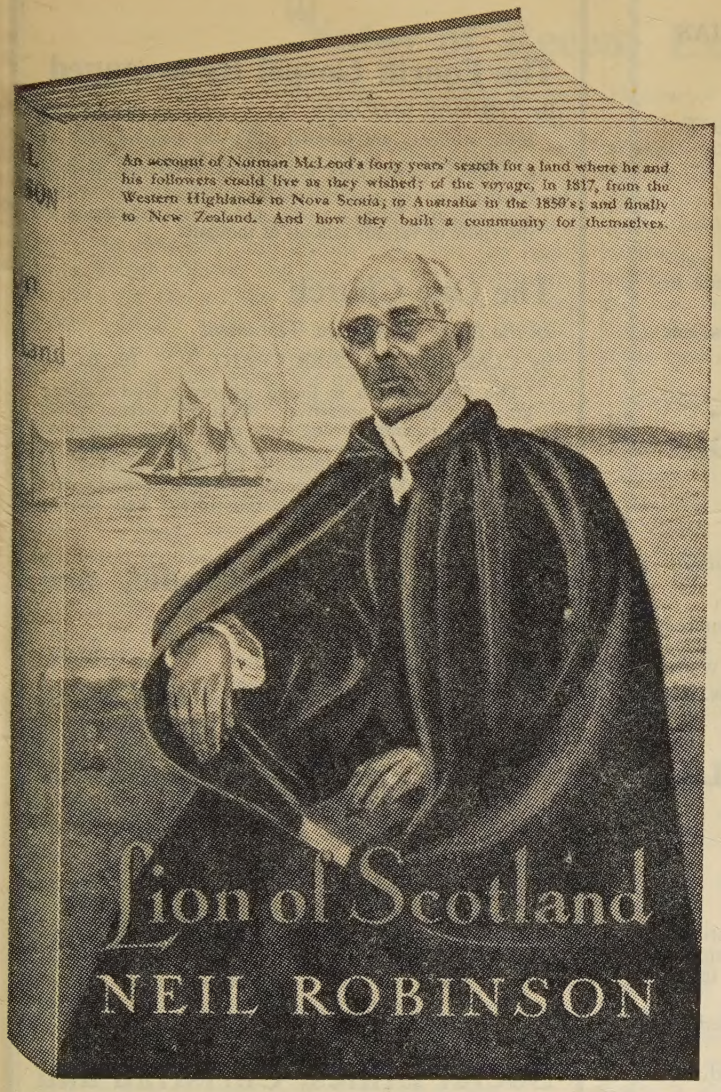
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THE EXPOSITORY TIMES

Notes of Recent Exposition

THE pulpit is a hard taskmaster. Familiar as we are with these words we may add that the task was never harder than it is to-day. It may be doubted whether any other vocation imposes such a constant strain, or calls for such strenuous and unremitting toil as that of the preacher in the twentieth century. He knows well that the high places in the Church will never be his : these are reserved for the scholar or the administrator. He knows equally well that there is little public demand for preaching compared with days not so far distant in time when the names of the supreme masters of the pulpit were household words throughout the nation. Yet necessity is laid upon him. He is commissioned to preach the Word and to administer the Sacraments, and he seeks only the sole and sufficient dignity of ' Preacher of the Gospel.' That, surely, is after all the highest distinction to which any one can seek to lay claim, and to have declared, honestly and without capitulation, the whole counsel of God, is bound to bring a reward in serenity and joy at the end of the day that no other calling can possibly afford.

Bearing these things in mind, we may note that there are all kinds of aids provided for the preacher, just as there is always something fresh for him to learn. He is indebted to the Biblical scholar and to the specialized theologian. It is true that he has his own private grudges against both. ' Many a brave sermon,' said the late J. E. McFadyen, ' has perished on the rock of a strict exegesis,' while, so far as the theologians are concerned, he could sometimes wish that their message were decoded before it is committed to print. Trained himself to speak with limpid and decisive clarity, he is quicker than most at detecting a Malayan jungle with a cunning ambush concealed in it. For your true preacher is no fool. He knows what is grist for the mill, and what most decidedly is not.

If he cares to avail himself of them, there are the lectures on preaching that emerge in steady flow. There is not one of them from which he may not learn something of value, although much of the ground has been covered before. In the case, say, of the Warrack Lectures on Preaching, it may well be that the recipient of the request to deliver them may be conscious of the passing of a sentence rather than the bestowal of an honour. He sees the Black Cap on the Judge's head ! But there is always and everywhere room for freshness, and it is with expectation that we turn to a book published by Bishop Stephen NEILL, entitled *On the Ministry*.[1] It consists of lectures delivered in America to five hundred students from eighty colleges and representing thirty denominations, and as Bishop NEILL has a wide experience on which to draw, it is interesting to note some of the things he has to say, particularly in the chapter entitled, ' The Minister and His Message.' As he can lay claim to missionary experience in India and to considerable knowledge of the World Council of Churches, his background entitles him to be heard.

He begins by emphasizing the importance of the liturgical order of the Christian year. As this is being rightly and increasingly observed in all churches, there will be little disposition to differ from him so far as the great central themes are concerned. In common, however, with most who urge this liturgical order, he has no suggestions to make for the months from Trinity Sunday to Advent. ' The Twenty-Sixth Sunday after Trinity ' is not a particularly helpful beginning, and what is really being urged is a semi-liturgical year. There would appear to be scope for much fuller development here, and it is difficult to see how that can take place without diminishing the splendour of the great and universally recognized Christian Festivals. To add one Saint's Day to another is not a method that commends itself to the majority of Christians.

' If you found that of your texts for the year, forty per cent. were drawn from the Gospels, twenty-five per cent. from the rest of the New Testament, twenty-five per cent. from the Old Testament, you might feel that you had been reasonably faithful to your obligation.' Let every preacher so examine himself, and it will be a revealing experience. But this surely is to give rather a low rating to the Old Testament, and seems hardly to be in accordance with the unity of the Testaments. In any event may not a telling evangelical sermon be preached from an Old Testament text ?

He leaves us in no doubt that ' we are appointed to preach Christ, and Him only,' and stresses the necessity of a study of Scripture, close, intense, and prolonged. He repeats the plea for ' straightforward expository preaching,' and mentions the example of William Temple preaching steadily through St. John's Gospel in London. It took him four years, but it gave us his well-known ' Readings

[1] S.C.M. ; 9s. 6d. net.

in St. John's Gospel.' There was only one Temple, but, leaving him aside altogether, it may well be the case that no form of preaching, even in all the altered circumstances of to-day, is more effective. It certainly is a safeguard against mere histrionic display in the pulpit.

What seems to him to be the most vital need to-day is an answer to the problem of communication. How are we to avoid the 'dialect of Canaan' and speak to the people in a kind of language they can understand? This was also the theme of David Read's recent lectures on preaching, and it is perhaps the supreme difficulty with which the pulpit is faced. Scholars are tackling it in new versions of the Scriptures themselves, and the eagerly awaited revision which is taking place at present is bound to help. Bishop NEILL makes the point that what we call 'touching the heart' is often an inaccurate expression for 'kindling the imagination,' and he goes on to say that how this is to be done in the modern world is an almost unsolved problem. 'Here you have open before you an almost unlimited field for your practical experimentation and research.' Jesus taught in parables that were swiftly understood by the people to whom He spoke, but 'what are the parables that are effective in the run-down areas of our great cities, in a world the intellectual horizon of which is bounded by the race tracks, the movies, and the comic strips? . . . It is just fact that among them the imagination has been starved and atrophied. The best that our boasted civilization has been able to do has been to produce a race of men who in the field of imagination and creative activity are pygmies. The poverty of their inner life conditions their capacity for response to religious impressions.'

The remaining part of this chapter is taken up with the question of *what* to preach rather than *how* to preach, and he makes the point that the gospel is always two-edged. 'It is both life and death, both judgment and mercy; it is both the message which men love to hear, and the message which men hate to hear.' Men still love to hear, for example, the words of our Lord, 'I will give you rest.' But Bishop NEILL is emphatic that this is not to be proclaimed sentimentally, as though it could provide an escape from the hardness of life. 'It is not to be proclaimed as a substitute for social action, but as, what in fact it is, the one power which makes social action possible in an otherwise unredeemable community.' But men also hate to hear the message of the gospel, because it speaks of judgment, and of the wages of sin. In addition there is always, as Kierkegaard continually reminded us, 'the offence of the Cross.'

This is only an inadequate summary of one chapter in a book that leaves the clear impression of a vigorous, challenging mind. He does not prophesy smooth things, and he certainly recalls the preachers of all denominations to the duties and fidelities they dare not try to escape. Other chapters are: 'The Minister and His God,' 'The Minister and Himself,' 'The Minister and His People,' 'The Minister and the World.' They are all worth pondering over, and might form a winter study for a Ministers' Fraternal.

A marked feature of recent Biblical study is the revived interest in apocalyptic literature, that strange, unique, and sometimes bizarre growth of post-exilic Judaism. It is for us part of a general pattern, a result of these times of recurrent crisis in which we find ourselves, times when many of us are at last realizing that the belief in the inevitability of human progress is a will-o'-the-wisp. We are turning the full circle and are where the apocalyptists were, realizing that there is no solution to the problems of human nature in human nature itself. The answer must come from outside; there must be a Christian *deus ex machina*, and, again like the apocalyptists, we are determinists enough to be sure that there is indeed a God who can and will thus act.

The most recent book dealing directly with the apocalyptic literature is this year's Fernley-Hartley Lecture, delivered, according to custom, at the Methodist Conference, held this year at Preston. The lecturer is Professor Stanley B. FROST of Didsbury College, Bristol, and the title of the lecture is *Old Testament Apocalyptic: Its Origins and Growth*.[1] This is a thorough and competent study of the various strands and all the interweaving of them which provide the fundamental characteristics of the apocalypses.

The formal characteristics of apocalyptic are introduced in a new and refreshing way by using Ps 74 as 'part of the soil out of which the apocalyptic literature grew.' It has a basis in history (74^{1}), the dull despair and the repeated disillusionment of the last four centuries of the pre-Christian era. There is an appeal to history (74^{2}), the recollection of God's saving mercies of the past. The literature is strongly nationalistic and, in general, virulently anti-Gentile (74^{8}): it is anonymous or pseudonymous (74^{9}). There is a strong mythological element throughout ($74^{13f.}$) and a tremendous range of symbolism (74^{19}). In this psalm we see all these elements in embryo.

Under the pressure of events, the Hebrews became thoroughgoing dualists, and under the influence of Zoroastrian dualism they turned to

[1] Epworth Press; 22s. 6d. net.

the idea of evil angels as the cause of that state of affairs in which the world has become desperately evil and life fundamentally rotten. Zoroastrianism also provided the idea of a set-time when all this should be transformed and when the primeval Golden Age should inevitably come again. Parallel with this, their utter despair of this life, their complete confidence in God and in His justice, drove them into a belief in a future life and a doctrine of the Resurrection of a transformed, purified body.

The chapter on eschatology and myth is illuminating. Eschatology is defined as 'a congeries of beliefs and ideas which are marked by expectation of a future event which is the effective End.' This reference to 'the effective End' is important, and a strict adherence to this aspect of eschatology would save much loose writing and confusion. The importance of this End is brought out in a short chapter on pre-exilic eschatology. Interwoven with all this, there are the myths, four of them: the Conflict Myth, the Saviour Myth, the Golden Age Myth, and the Judgment Myth. The Conflict Myth is the story of the establishment of law and order, of the regular order of Nature. This Myth is part of the old heritage of the Hebrews. Their genius was that they transformed it into the magnificent story of the endless fight between Good and Evil—'endless,' that is, until the *Endzeit*. The Saviour Myth was also part of their heritage, wherein the Saviour-god was identified with the reigning king. This was the way in which they expressed the continued effectiveness of supernatural power, since myth is not simply concerned with the primeval past; it is also concerned with the establishment and maintaining of the *status quo*. The fact that the Hebrews came to have no king caused this belief in the continued grace of God to be centred round the God who brought them out of the land of Egypt and in His Messiah who is destined to repeat the former salvation. The Golden Age Myth came to the Hebrews as a nostalgic longing for a primeval age of innocence and fertility and general happiness. With their eschatology they transformed it into the principle *Endzeit wird Urzeit*, the End will be the Beginning. But it is in the Judgment Myth that the great contribution comes, for into this there enters the Hebrew consciousness of the deathly reality of sin. If we remember that the Myth has to do with the Now, we can appreciate Dr. Frost's dictum that apocalyptic is 'mythologized eschatology.' 'Myth is one thing and eschatology is another.' 'When eschatology clothes itself in myth, then apocalyptic is born.'

These principles and tendencies are to be seen in the apocalyptic writings of the Old Testament, to which Dr. Frost adds the Book of Enoch, especially the two sections 91–108 and 37–71, the Fifth and the Second Books, as he calls them. First, anonymous apocalyptic. This involves a preliminary reference to the Book of Ezekiel, as it exists in our Bible. It is treated as the work of Ezekiel, but (following Herntrich) worked over by a Babylonian-Ezekiel and given a Babylonian setting. In particular, chs. 38–39 are to be noted, especially as they follow ch. 37, and precede chs. 40–48. Here we get the ground-form of apocalyptic: the revival of Israel, the destruction of the Gentiles, and the 'blue-print' of the Golden Age. Combined with this, we have the often-extravagant imagery which is reflected not only in the New Testament Apocalypse of John, but generally in the apocalypses. Dr. Frost finds elements of anonymous apocalyptic in First-Zechariah (1–8), in Joel, in Second-Zechariah (9–14), and in Extra-Isaiah, that is, in additions to be found within chs. 1–23, 28–39.

Coming to pseudonymous writings, we have Is 24–27, where the mixing of eschatology and myth into apocalyptic is very plain to be seen; and so to Daniel and Enoch. The true apocalyptic appears first full-grown in Dn 2. Here and in the rest of the book we get the full claim of 'Unveiling' (Apocalypse). The story of the present is told in the trappings of the past; the author believes that 'The Time is at Hand,' and he seeks to convince all and sundry of this with strange visions, packed with imagery, interlocked with mystic numbers, all to show that the *eschaton* (the End, the effective End) is 'very soon: at any moment, possibly *now*.'

Into the visions of Daniel and Enoch there enters the figure of the Son of Man. 'Who is this Son of Man?' The Danielic figure was symbolic of the rule of the saints, but in Enoch this figure becomes individualized, and into it there is absorbed something of the Zoroastrian 'Saoshyant-Elect One-Son of Man,' till at last he becomes a person, 'receives a *ruach* and the *nephesh* of a warm humanity.'

And in conclusion, what exactly does 'realized eschatology' mean? To Dr. Frost (and some of us would agree with him), it 'is a contradiction in terms' and 'a paradox is none the less paradoxical for being brilliant.' There must be an *eschaton*, an effective End; Karl Marx knew that Futurist eschatology is not necessarily sub-Christian. There is much that is wrong in the apocalypses: their God was without mercy and he 'was just not big enough to stand beside the God of the New Testament.' But mostly they were right. The Kingdom of God 'whether then or now, whether here or yonder' is sure, and there will be an *eschaton*.

Living Issues in Biblical Scholarship

The Last Supper

By Professor G. D. Kilpatrick, M.A., D.D., Oxford

Dr. Jeremias' *Die Abendmahlsworte Jesu* [1] has so dominated recent discussion of the Last Supper that we find it hard to avoid looking at the problems with his eyes or arguing along his lines, whether we argue for or against his opinions. In the present article we could follow this course and give a résumé or critique of Dr. Jeremias' views. Like him, we could inquire whether the Last Supper was a Passover or not, we could examine the New Testament accounts,[2] try to recover the original form of our Lord's words and lastly present an interpretation. Our discussions would have to begin from the same evidence and deal with the same points.

To avoid this we must produce either a fresh approach to our subject or new evidence relevant to it. We propose to follow the second course and to turn to a piece of evidence which has not hitherto been seriously considered in this connexion. This is to be found in the romance sometimes called the *Prayer of Aseneth* and sometimes *Joseph and Aseneth*.[3] P. Batiffol edited it in *Studia Patristica*, i.–ii. [1889–90] with an introduction, in which he claimed that the book belonged to the fourth and fifth centuries A.D. K. Kohler wrote a short but valuable article on it in *The Jewish Encyclopedia*,[4] where he described the work as an example of the propaganda literature of Hellenistic Judaism. His attempt to discover Essene features in *JA* we may dismiss, but he found traces of Christian interpolation only in ch. 16–17. V. Aptowitzer in his full treatment of *JA* [5] ascribed it to about the middle of the first century A.D. He regarded it as propaganda and allowed for occasional Christian rewriting. H. Priebatsch [6] would place the author among the followers of Valentinus, but allowed that he worked up Jewish material.

In order to see the relevance of *JA* to our inquiry we have to make up our minds on the points raised by these theories, and, in particular, have to try to discover the date and circumstances of the work. As soon as we have read a little of *JA* we notice its style and vocabulary. They strongly recall the LXX and other Jewish translation texts though the vocabulary has some striking and distinctive expressions. *Ἀφθαρσία* and especially *ἀθανασία* do not seem to have come into use within Judaism before the first century B.C. On the other hand, *εὐλογία*, *εὐλογεῖν* occur in their Biblical meaning and the more Hellenistic terms, *εὐχαριστία*, *εὐχαριστεῖν*, are absent.

The theology and ideas are with little exception those of the Bible and Judaism and the book seems designed to present Judaism to the Hellenistic world in order to attract converts. For this purpose the story is peculiarly apt. Aseneth, the daughter of Pentephres (=Potiphar), is the model proselyte and her passage from idolatry to Judaism is held up as an example. This is in contrast to later Rabbinic Judaism where Aseneth is no longer the Gentile daughter of Potiphar, but is the daughter of Dinah and so an Israelitess, and Potiphar is only a foster-parent. The daughter of Pharaoh, who reared Moses, takes her place in Rabbinic legend as the ideal proselyte. The Rabbinic version looks like an improvement on the form of the story in *JA*. Further, Rabbinic Judaism has no comparable proselytizing literature. These features suggest not merely that the book is Jewish, but that it belongs to a form of Judaism older than Rabbinic Judaism.

The second part of the story relates an outbreak of Pharaoh's son, supported by Dan and Gad,

[1] An English translation of this important work is to appear shortly under the title, *The Eucharistic Words of Jesus*, published by B. H. Blackwell. Dr. A. J. B. Higgins in *The Lord's Supper in the New Testament* (S.C.M. Press) takes a similar view to that of Professor Jeremias.

[2] In this connexion I may remark that I remain unconvinced by Dr. Jeremias' arguments that the longer form of the text at Lk 22^{19-20} is original. I intend to discuss the text of this passage anew in my forthcoming Schweich Lectures, *The Original Form of the New Testament*. In any case, the text of Lk $22^{19.20}$ is now a secondary issue.

[3] Hereafter referred to as *JA*. In this article I have left many problems connected with this interesting book undiscussed. I plan to treat it more fully in a separate publication. In addition to Batiffol's edition there is one by Istrin. It has an interesting version in medieval Greek but I have found Batiffol more serviceable. There is an English translation by E. W. Brooks, *The Book of Joseph and Asenath* (S.P.C.K.).

[4] *The Jewish Encyclopedia*, ii. [1902] 172–76, 'Aseneth, Life and Confession or Prayer of.'

[5] *Hebrew Union College Annual*, i. [1924] 239–306, 'Asenath, the Wife of Joseph.'

[6] H. Priebatsch, *Die Josephsgeschichte in der Weltliteratur* [Diss, Breslau; 1937]. I have not been able to see this work and depend on reviews for my knowledge of it.

wherein Pharaoh's son tries to kill his father and Joseph and to seize Aseneth. He fails and is killed, and Joseph is regent for his infant son after the death of the old Pharaoh. Egypt is an independent kingdom, there is no allusion to Rome, and the Jews are involved in internal strife in Egypt. These features would recall the later years of the Ptolemaic dynasty, a period marked by dynastic strife in which the Jews were involved.

If we may regard our book as pre-Rabbinic and as a piece of Hellenistic Jewish propaganda from Egypt probably belonging to 100–30 B.C., we shall have accounted for such data as the book provides. We may remark that this dating is supported by the lack of explicitly Christian features. There are, for example, no Christian interpolations and re-writings of passages such as we find in the *Ascension of Isaiah* or the *Lives of the Prophets*. The absence of any reference to baptism would agree with an early date.

After these prolegomena which are at once too long and too brief let us see what evidence *JA* has for our inquiry. The important evidence comes in ch. 8. Joseph in the course of a tour of inspection through Egypt is about to visit Pentephres, priest of Heliopolis, who has a daughter, Aseneth, much sought after in marriage. She, however, will not hear of suitors and speaks scornfully of Joseph when she hears of his impending visit. None the less she falls in love with him on sight and is about to kiss him when Joseph says :

οὐκ ἔστι προσῆκον ἀνδρὶ θεοσεβεῖ, ὃς εὐλόγει τῷ στόματι αὐτοῦ τὸν θεὸν τὸν ζῶντα, καὶ ἐσθίει ἄρτον εὐλογημένον ζωῆς καὶ πίνει ποτήριον εὐλογημένον ἀθανασίας καὶ χρίεται χρίσματι εὐλογημένῳ ἀφθαρσίας, φιλῆσαι γυναῖκα ἀλλοτρίαν, ἥτις εὐλογεῖ τῷ στόματι αὐτῆς εἴδωλα νεκρὰ καὶ κωφά, καὶ ἐσθιέι ἐκ τῆς τραπέζης αὐτῶν ἄρτον ἀγχονῆς, καὶ πίνει ἐκ τῆς σπονδῆς αὐτῶν ποτήριον ἐνέδρας, καὶ χρίεται χρίσματι ἀπωλείας.[1] Moved by her distress Joseph goes on to say : *Κύριε ὁ θεὸς τοῦ πατρός μου Ισραηλ, ὁ ὕψιστος καὶ δυνατὸς θεός, ὁ ζωοποιήσας τὰ πάντα καὶ καλέσας ἀπὸ τοῦ σκότους εἰς τὸ φῶς, καὶ ἀπὸ τῆς πλάνης εἰς τὴν ἀλήθειαν, καὶ ἀπὸ τοῦ θανάτου εἰς τὴν ζωήν, σὺ καὶ τὴν παρθένον ταύτην εὐλόγησον, καὶ ζωοποίησον καὶ ἀνακαίνισον αὐτὴν τῷ πνεύματι σου, καὶ φαγέτω ἄρτον ζωῆς σου καὶ πιέτω ποτήριον εὐλογίας σου, καὶ συγκαταρίθμησον αὐτὴν τῷ λαῷ σου, ὃν ἐξέλεξας πρὶν γενέσθαι τὰ πάντα, καὶ εἰσελθέτω εἰς τὴν κατάπαυσίν σου ἣν ἡτοιμάσας τοῖς ἐκλεκτοῖς σου, καὶ ζησάτω ἐν τῇ αἰωνίᾳ σου ζωῃ εἰς τὸν αἰῶνα χρόνον.*[2]

He soon departs, and after his departure Aseneth withdraws to her chamber and spends seven days there in tears, penitence, and prayers. At the end of this mourning Michael appears to her to tell her that God has heeded her prayer : *λοιπὸν θάρσει, Ασενεθ ἡ παρθένος καὶ ἁγνή, ἰδοὺ γὰρ ἐγράφη τὸ ὄνομά σου ἐν βίβλῳ ζωῆς, καὶ οὐκ ἐξαλειφθήσεται εἰς τὸν αἰῶνα ἀπὸ δὲ τῆς ἡμέρας ταύτης ἀνακαινιόθήσῃ, καὶ ἀναπλασθήσῃ καὶ ἀναζωοποιηθήσῃ, καὶ φάγει ἄρτον ζωῆς εὐλογημένον καὶ πιεῖ ποτήριον ἐμπεπλησμένον ἀθανασίας, καὶ χρίσματι χρισθήσῃ εὐλογημένῳ τῆς ἀφθαρσίας. Θάρσει Ασενεθ ἡ παρθένος καὶ ἁγνή, ἰδοὺ δέδωκέ σε σήμερον κύριος ὁ θεὸς τῷ Ιωσηφ εἰς νύμφην, καὶ αὐτὸς ἔσται σου νύμφιος εἰς τὸν αἰῶνα χρόνον.*[3] In fact, she partakes not of bread and wine but of a miraculous honeycomb. This constitutes an initiation into Judaism which is presented in the guise of a mystery : *Μακαρία εἶ σὺ, Ασενεθ, ὅτι ἀπεκαλύφθη σοι τὰ ἀπόῤῥητα τοῦ θεοῦ μυστήρια,* and, *ἰδοὺ ὸὴ ἔφαγες ἄρτον ζωῆς καὶ ποτήριον ἔπιες ἀθανασίας καὶ χρίσματι κέχρισαι ἀφθαρσίας.*[4] Subsequently Aseneth marries Joseph and the rest of the story does not concern us.

[1] *Studia Patristica*, ed. Batiffol, p. 49, ll. 3–8. ' It is not proper for a god-fearing man, who blesses the living God with his mouth and eats the blessed bread of life and drinks the blessed cup of immortality and is anointed with the chrism of incorruption, to kiss an alien woman who blesses dead and dumb idols with her mouth and eats from their table the bread of suffocation and drinks from their libation the cup of ambush and is anointed with the chrism of destruction.'

[2] *Op. cit.*, p. 49, l. 18 to p. 50, l. 3. ' Lord God of my father Israel, the highest and mighty God, who didst quicken all things and summon them from darkness to light and from error to truth and from death to life, do thou bless this maiden also and quicken and renew her with thy spirit and let her eat of thy bread of life and drink of thy cup of blessing and number her with thy people whom thou didst choose before all things were made and let her enter into thy rest which thou hast prepared for thine elect and let her live in thine eternal life for all time.'

I have omitted *τῷ ἁγίῳ* (p. 49, l. 22), with B Lat. Syr. Arm. Much of this language would sound familiar to those acquainted with the mysteries. Cf. *PSI*, 1162, 1290.

[3] *Op. cit.*, p. 61, ll. 2–9. ' Moreover be of a good courage, Aseneth, maiden and chaste one, for behold thy name is written in the book of life and shall not be wiped out for ever. But from this day shalt thou be renewed and refashioned and quickened and shalt eat the blessed bread of life and drink the cup filled with immortality and be anointed with the blessed chrism of incorruption. Be of good courage, Aseneth, maiden and chaste one, behold the lord God has this day given thee to Joseph for his bride and he shall be thy husband for ever.'

[4] *Op. cit.*, p. 64, l. 3 f. ' Blessed art thou, Aseneth, for the ineffable mysteries of God have been revealed to thee,' and p. 64, l. 14 f. : ' Behold thou hast eaten the bread of life and drunk the cup of immortality and art anointed with the chrism of incorruption.'

In this outline I have included the passages which are peculiarly relevant to our discussion of the Last Supper. We can see at once that they have striking resemblances to the New Testament accounts as well as marked differences from them.

First, let us look more closely at the differences. To start with, the passages in *JA*, unlike those in the New Testament, are not messianic, let alone christological. Second, *JA* has nothing corresponding to the eschatological expectations of the Last Supper. Third, it lacks any reference to the Passover, to a covenant, or to sacrifice. Fourth, the chrism has no parallel in the accounts of the Last Supper. Even in the later use of the chrism as part of the Christian initiation chrism comes before the Eucharist and not at the end as here. These differences should be enough to show that we are not dealing with a development of the Christian Eucharist, let alone with a Christian interpolation.

Yet we are dealing with an account of a religious meal similar to the Last Supper. We have the blessing and partaking of bread and wine. Just as the Eucharist is part of the Christian initiation and a recurrent rite for Christians so the meal in *JA* has a double character, initiatory for Aseneth and recurrent for Joseph as for the initiates in general. Both are sacramental. The phraseology recalls the New Testament and early Christian Eucharistic terminology, *ἄρτον ζωῆς σου* (cf. Jn 6^{48}), *ποτήριον εὐλογίας σου* (cf. 1 Co 10^{16}). The use of *ἀφθαρσία* and *ἀθανασία* has Christian parallels. Both terms occur in the New Testament. Already in Ignatius the Eucharist is *φάρμακον ἀθανασίας*. Similar language occurs in the blessing of the bread in the *Acts of John*: *σὺ γάρ εἶ μόνος, κύριε, ἡ ῥίζα τῆς ἀθανασίας καὶ ἡ πηγὴ τῆς ἀφθαρσίας καὶ ἡ ἕδρα τῶν ἀιώνων.*

The contrast between the godly rite of *JA* and the ceremonies of idols recalls the similar contrast in 1 Co 10^{14-22}.

We have used the terms initiate and initiatory about the passages in *JA* deliberately. For the tract seems to represent conversion to Judaism under the guise of initiation into a mystery. Thus *τὰ μυστηρία* is used of the rites in which Aseneth has shared. If Judaism is portrayed as a mystery religion and conversion to Judaism as initiation this may explain why the account of Aseneth's conversion is incoherent. It was necessary to maintain the secrecy of the rite. On the other hand it is into Judaism and not into any syncretism, let alone paganism, into which Aseneth is initiated.[1] This fact is against the view that *JA* describes a Gnostic practice.

[1] With this agrees the reference to the chrism. Unction is characteristic of Jewish rather than Greek religious ceremonies.

We now have early descriptions of three kinds of Jewish religious meal, the Passover, the meal in *JA*, and the Last Supper. What is their relation? None is obviously derived from either of the others. We would not recognize the Passover in the meal described in 1 Co 11^{23-25}, nor, if we disregard what the evangelists say elsewhere, in Mk 14^{22-25}, nor in *JA*, xlix. 3–8. Further, the differences between the Last Supper and the meal in *JA* are too great for either to be the source of the other. On the other hand these two exhibit a common pattern, the blessing and partaking of bread and wine as a religious meal. This suggests that the two rites are developments along different lines of an older custom. It is true that we have no adequate evidence for this kind of practice in Rabbinic Judaism, but by no means the whole range and variety of first century Judaism survived in the Rabbinic tradition. For example, the common meal of the Essenes and the banquet of the Therapeutae had a religious character, but Rabbinic Judaism gives no account of them. Like the bread and wine of *JA* and the Last Supper the meal of the Essenes is preceded by thanksgiving. It is not common food and is given only to the initiates. These are slight resemblances, but, if we knew more about the Essene practices, we might find greater.[2]

Can we find any background for this common pattern in the Last Supper and the meal of *JA*? There are certain parallels in the Old Testament. We find no reference to these parallels in *JA*, but the Old Testament references in *JA* are severely limited. First comes Gn 14^{18} *καὶ Μελχισεδεκ Βασιλεὺς Σαλημ ἐξήνεγκεν ἄρτους καὶ οἶνον, ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου.* With this we may join passages such as Ps 103^{15} (LXX) *καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.* But we cannot discern any links between the Old Testament and the practice of our texts. Such a link would be provided by the common pattern of our two rites, the blessing and partaking of bread and wine.

On this assumption the common pattern will have been developed under the influence of one set of ideas in *JA*. These ideas seem to be derived from the Greek mysteries. Greek influence would not be surprising in Egypt and would be indicated by terms such as *ἀθανασία*. In this way Hellenistic Judaism, as we have said, was presented to the pagan world under the guise of a mystery.

Another set of ideas are traceable in the Last Supper. These, as we have indicated, are sacrificial,

[2] I have kept in mind the possibility that evidence for a comparable institution might turn up in the Dead Sea Scrolls and related documents but so far nothing has appeared.

messianic, and eschatological. We shall be content to believe that they were imported by our Lord Himself. Once they are there they distinguish the Christian Eucharist from both Jewish and Hellenistic rites.

We now have to face the question: Why have we no trace of such an institution in Rabbinic Judaism? We can suggest two answers. First, the fact that the institution had been taken over into Christianity, where it became the central rite, would encourage the Rabbinic leaders to suppress it and any reference to it. Secondly, they would not look with favour on a practice that took on the guise of a mystery. In this way the Rabbinic silence about an institution becomes comparable to the Rabbinic silence about other practices in Judaism of which the Rabbis apparently did not approve.

Before we examine the wider issue of whether the Last Supper is a Passover or not it is only fair to point out that we have not dealt with the many problems that *JA* presents which are not relevant to our immediate inquiry. We have not fully discussed the relation of the partaking of the blessed bread and wine to the eating of the honeycomb. We have not tried to connect the references to the chrism in *JA* to our inquiry or to investigate their origins and significance. We have not raised the question whether *JA* is a translation. The text deserves further study by New Testament scholars and it is to be hoped that it will receive it.

We have now to relate our conclusions about the evidence of *JA* to the view that the Last Supper is a Passover. Dr. Jeremias has given us the strongest expression of this opinion. His arguments really turn on two points. The first is that the Last Supper must be a Passover, because there is no real alternative. The second is that when the evidence is correctly understood, the accounts of the Last Supper agree best, or sometimes exclusively, with what we know of the ancient Passover.

In connexion with his point that there is no real alternative to the Last Supper as a Passover, Dr. Jeremias has dealt faithfully with the view that the Last Supper was a *kiddush* or *ḥaburah* meal, and has shown that on the Rabbinic evidence this view is impossible.[1] He has not, however, allowed for the possibility that institutions of this kind existed of which the Rabbinic evidence tells us nothing. We now suggest that on the evidence of *JA* this possibility ceases to be hypothetical and we have a real alternative, that there is evidence for the existence of a Jewish religious meal quite distinct from the Passover, and sufficiently similar to the Last Supper for these two to have a common origin independent of the Passover. This hypothesis will need further examination, but, if it proves right, not merely have we met Professor Jeremias' first point, but his second point loses some of its cogency.

If we examine the evidence on which the second point turns, we find that it consists of two kinds. First, there are the features in the accounts of the Last Supper which are in keeping with its being a Passover and, secondly, there are the features which seem to conflict with this. Without giving a full discussion of this evidence we may refer to one or two of these conflicting features.

Professor Jeremias mentions several such features and seems to regard them as deliberate departures by Jesus from the norm.[2] Whether we consider this an adequate explanation or not, we must recognize that Jesus left an impress on the Last Supper which made it a distinctive institution of the Christian Church. On the other hand, it is noteworthy that Dr. Jeremias ascribes to the initiative of Jesus some of those features which on his reconstruction are most in conflict with the Passover.

We cannot help noticing that many of the characteristics proper to the Passover Meal are missing from the account of the Last Supper.[3] It is suggested that our accounts of the Last Supper are selective, giving only those details which survived in the Christian Eucharist, and that most of the peculiarly Paschal elements disappeared so early that hardly any trace of them is to be found in our narratives.

This conclusion is surprising when we recall that, for St. Paul, Jesus is the Paschal Lamb (1 Co $5^{7f.}$) and makes this statement in complete independence of the Eucharist, with which he deals elsewhere at some length. An alternative inference is that St. Paul keeps the Eucharist and the Passover distinct because for him they had always been distinct. On the other hand, if Christ is still the Paschal Lamb for St. Paul it is strange that the Paschal features of the Last Supper should have been dropped by his day.

There is another consideration. Dr. Jeremias suggests on serious philological grounds that the references to the covenant in our accounts of the Last Supper are an interpolation in the Greek stage of the tradition.[4] It is noteworthy on Dr. Jeremias' theory that while St. Paul could still describe Jesus as the Paschal Lamb, Christians could already have dropped the main Paschal features from the Last Supper and at the same time intruded a reference to the covenant which had not so strong a basis in the original institution. In view of these considerations we continue to think that the absence of Paschal features from

[1] *Die Abendmahlsworte Jesu*, 22–26.

[2] *Op. cit.*, 102 f.

[3] *Op. cit.*, 37 ff.

[4] *Op. cit.*, 99.

our accounts is a great difficulty in the view that the Last Supper was a Passover. Further, if it was possible for the early Christians to interpolate into the tradition a reference to the covenant, was it any less possible for them to introduce the statement that the Last Supper was a Passover?

It is this statement that we have tried anew to call into question. In doing so we intend no reflection on Dr. Jeremias' work to which we, with others, are greatly indebted. It is equally obvious that in concentrating on this issue we have neglected many others deserving of notice. To the whole theology of the Last Supper, for example, we have given but incidental attention.

Literature

THE MISUNDERSTANDING OF THE CHURCH

Professor Emil Brunner's latest book is calculated to cause some of the ecumenically minded deep searchings of heart. It is called *The Misunderstanding of the Church* (Lutterworth Press; 10s. 6d. net), and the ambiguity of the title is deliberate. Its thesis is that the New Testament *Ecclesia*, the Fellowship of Jesus Christ, is a pure communion of persons, linked to Him and to one another, and has nothing of the character of an institution. It is therefore misleading to identify any single one of the historically developed churches, which are all marked by an institutional character, with the true Christian communion.

In some nine chapters Dr. Brunner examines that thesis from various points of view, tracing the development of the historical churches, but pointing out that that development involved a transformation. One very important and sinister point in the transformation comes quite early, when 'what was very near to the centre becomes itself the centre; namely, the sacred meal, the Eucharist.' Hence arise sacramental and institutional ideas which have been carried to a logical conclusion in the Roman Church. But the Protestant churches and sects which have sought to return to the new Testament pattern have failed too.

'None of the existing churches, from Rome to the Friends, may justifiably claim to be the *Ecclesia* of apostolic times, yet none of them is without certain elements essential to the *Ecclesia*. It must be noticed, too, that in modern times new organizations, not calling themselves churches, have arisen for the spread of the gospel and the realization of Christian fellowship, and not seldom they have more resemblance to the *Ecclesia* of the New Testament than have the churches and the sects. Dr. Brunner instances the World Alliance of Y.M.C.A.s, the Student Christian Movement, Moral Rearmament and the Basle and China Inland Missions.

'What, then, is the task before the churches? Dr. Brunner answers, "to serve the growth of the Ecclesia"; but, lest there be any misunderstanding, he also says, "it would be jumping to conclusions to suppose that the aim of the ecumenical movement must be ecclesiastical reunion, the organizational union of the various historically developed churches." The churches are historically evolved forms. Not to them, nor to one true church from among them, is the promise of invincibility and durability given, but to the *Ecclesia* alone. "We must therefore be prepared," says Brunner, "for the possibility that it might be the will of God eventually to destroy the ancient churchly framework of the *Ecclesia* or at least—as is now already happening—to complete it by structures of a very different order. One of the chief practical concerns of this book has been to try to ensure that we do not oppose the divine intention by any self-willed *a priori* ecclesiasticism."'

This is a book that demands serious consideration from the leaders of all the churches. Not all will agree with its conclusions; but they seem to issue from a sound historical scholarship, and only those who are prejudiced in favour of their own church as the one true church will lightly set them aside.

The volume has a dozen pages of valuable, scholarly notes and references, but no index.

Stewart Mechie

KINGS AND PROPHETS OF ISRAEL

When Professor Adam C. Welch died in February 1943 he left behind him a mass of manuscript material, of which a selection has just been published under the editorship of Professor Porteous, his successor at New College, Edinburgh, under the title *Kings and Prophets of Israel* (Lutterworth Press; 18s. net). The volume is composed of six character studies, preceded by a list of the author's published works and a memoir contributed by Dr. George S. Gunn, a former pupil. The studies of Amos and Isaiah of

Jerusalem follow the course we would expect, the most noteworthy element being the suggestion that in 2 K 18[17] and 19[37] Sennacherib was trying to bluff Hezekiah into surrender, and that thanks to Isaiah his bluff was called.

The theme of the study of 'Moses in the Old Testament Tradition' is that it is impossible to reconstruct the actual historical Moses. What we have is two distinct figures, each built out of material selected in accordance with the theological emphasis of the age. We have the post-exilic picture of Moses the law-giver, the law incarnate, transformed in the stained-glass representations into a pedestal for the tablets of the Law. The earlier figure is Moses the deliverer, the agent of the Divine redemption of Israel. This study is a valuable contribution to the present-day revival of interest in Moses as the key-figure of Hebrew-Jewish history and religion.

The character studies of the two kings, Saul and David, are excellent pieces of work and full of interest. Like others of us, Adam Welch has 'a soft spot' for Saul and a bias against David. Saul was 'a great soul . . . not quite big enough . . . but doing all which it was left possible for him to do.' David was efficient and fortunate because of his efficiency. It is the chapter on Hosea that we have found to be most stimulating and helpful, a Hosea who first realized that religion is dependence on a care which has been unmerited, and self-surrender to a God who has dealt generously with men. The studies of the three prophets are all comparable with W. Robertson Smith's famous 'Prophets of Israel'; in our judgment the study of Hosea is one of the best pieces of truly religious, devotional writing we have read. Those who knew Adam Welch mostly for his critical work on the problems of the Pentateuch will find here a man of God whose studies of a life-time have taught him the essence of the Faith.

N. H. Snaith

THE CLAIM OF MORALITY

In his very appreciative introduction Professor John Macmurray says that this is not an easy book—*The Claim of Morality*, by the Rev. N. H. G. Robinson, B.D., D.Litt. (Gollancz; 21s. net)—but on that account all the more worthy of attention and commendation. We agree with the latter part of the verdict, but suggest that greater clarity of style and arrangement would not have diminished its worth. There is no doubt whatever of Dr. Robinson's competence in analysis, and he presents his subject from many fresh points of view, showing an almost surgical conscientiousness in tying up the ends of his argumentative operations. But he is a little apt to regard his previous arguments as sacrosanct when faced with a further development of a problem, and his persistence in holding an opponent in his grasp until he has shaken all the contradictions out of him is sometimes wearisome.

The book is divided into two unequal parts, the first being historical and the second a reformulation of the ethical problem. His historical retrospect is illuminating and successfully avoids conventional repetitions in regard to the protagonists in ethical controversy. He is severe on Paley, helpful in his interpretation of Kant, has not too much good to say about the Utilitarians, and makes the New Intuitionists almost intelligible.

In both his historical analysis and the reconstruction in the second part of the book the author seems rather reluctant to connect ethics with science, metaphysics, and religion. But surely if moral judgments—as he admits—'represent an insight into reality,' it is a little abrupt also to say that the truths of metaphysics and science 'do not logically imply any moral judgments whatsoever.' With true sympathy towards modern trends of thought and a commendable degree of insight Dr. Robinson discusses the relationship between the 'right' and the 'good.' In the controversy as to whether the principle of goodness or the principle of duty is the more fundamental, he is inclined on the whole to say that the latter is 'binding and supreme in every conceivable moral situation' and in this connexion he challenges—successfully, as it seems to me—the contention of the late Lord Lindsay that the moral sphere of grace is outwith the sphere of 'oughtness' and 'rightness,' and lays stress on the teaching of Jesus that the morality of love is the *fulfilment* of the morality of duty.

This book does not quite convince us that the problems it deals with are all worth while, but its grasp and competence warrant the belief that its author is likely to become one of our leading ethical and religious teachers.

W. S. Urquhart

NEW TESTAMENT LITERATURE

The dust-cover of Mr. T. Henshaw's book, *New Testament Literature in the Light of Modern Scholarship* (Allen and Unwin; 25s. net), announces that it 'is not intended for specialist theological students, but for others to whom biblical study is one of several main subjects.' This is too modest a claim. He will be an unusually informed theological student who will not learn much from this book and even the New Testament expert will find it a useful summary of the results of modern scholarship in that field.

The book covers the whole range of the New Testament and consequently there is considerable condensation. But though the writer is succinct he is never slight, and his ability to distinguish between the relevant and the merely novel in New Testament studies is of a high order. Although this work is meant for beginners yet little of importance is left untouched; for example, Form-Criticism and the Aramaisms of the New Testament have their due reference.

The plan of the book is simple but comprehensive. Mr. Henshaw first outlines with selective skill the main features of the New Testament world and then deals with the growth of the canon. Next he discusses the pre-literary period and the earliest written sources. Thereafter he presents the main introductory data of the four Gospels and Acts, the Pauline Corpus, the Pastorals, Hebrews, the Catholic Epistles, and Revelation. The author's treatment is nearly always fair and well balanced, and he is not afraid to allow his own judgment to be heard on certain issues; for example, although he makes full allowance for the case against the traditional authorship of St. John's Gospel, he does not regard it as decisive. One feels, however, that Mr. Henshaw could, for example, have produced more evidence in support of the North Galatian theory even if, like most New Testament scholars, he subscribes to the Southern view. It is a pity, too, that twice in discussing the authenticity of Ephesians he uses pro-Pauline arguments which Mitton in his recent study has justly called unreliable. Still, in a book of such scope these are comparatively minor points.

The writer thoughtfully adds to his book eight profitable appendices that will be a boon to those new to the subject. Therein the inquirer will find the answers to such questions as, Who was Eusebius? What is the Didache? When did Nero reign? Finally there is a basic bibliography.

This is a large book (well over four hundred pages), and it is expensive, but any student will find it a sound investment. Not only is Mr. Henshaw thoroughly at home in his subject, he is also one of those rare scholars who can write with a verve and élan that makes the reader reluctant to close the pages.

A. C. King

AN INTRODUCTION TO THE GOSPELS

We have seldom seen a more useful book than *The Study of the Gospels*, by the Rev. H. A. Guy, B.D., B.A. (Macmillan; 6s. net). Mr. Guy himself tells us that 'the book arose from the practical need, which the writer himself found in his teaching work, of a volume which would give a simple but adequate account of the construction, characteristics and contents of the Gospels.' There are twelve chapters in the book. The first three deal with the literary-critical problems of the growth of the Gospels. The section which explains Form Criticism is one of the best brief introductions to that subject we have ever seen. The fourth chapter deals with the Background of the Life of Jesus. It is probably the least satisfactory. It was bound to be so because so much is compressed into so little space. The fifth chapter deals with the chronology of the ministry of Jesus and is an excellent panoramic view. The sixth chapter deals with the presentation of the material in the Fourth Gospel. Here Mr. Guy has a very interesting parallel. If we wish to study the history of the quarrel between Henry the Second and Thomas Becket we may study the contemporary documents and the standard histories. Then we may go on to read T. S. Eliot's 'Murder in the Cathedral,' 'and we shall see what a poet had made out of the historical situation.' 'It is beside the point to ask if Becket actually preached the sermon on Christmas Day, 1170, which he is made to deliver in this play. Historically, he did not utter these very words; yet we may say that Eliot was right in making him do so, if they do adequately represent the thoughts and intention of the archbishop at that time.' There follow two chapters on the Teaching of Jesus. That section which deals with the poetical form of the teaching is excellent. There are two chapters which deal with the Messiah and the Son of Man and the Kingdom of God. They are thoroughly up-to-date and thoroughly well balanced. The book concludes with two chapters, one on the Teaching in the Fourth Gospel, and one on Jesus and His Enemies, which shows why Jesus was crucified. There is an adequate bibliography. We greet this book with real gratitude. The trouble with most introductions is that they are not so much introductions as summaries. They would be excellent for summing up things for the person who already knows them; but this book is a real introduction for those who come to the study of the Gospels for the first time with little or no previous knowledge. This is one of the most useful teaching books we have seen.

William Barclay

MARRIAGE AS AN ART

The Rev. David R. Mace, Ph.D., a Methodist Minister, is widely known for his work in connexion with Marriage Guidance. For a number of years he was General Secretary and Director of the National Marriage Guidance Council, and he has written many articles in popular journals. These have been designed to help those whose marriage

was heading towards disaster, and that they have accomplished much good amid the unsettlements and re-adjustments of the post-War years there can be no possible doubt. Dr. Mace has devoted much time and energy to personal dealings with those who have seen their marriage move towards disintegration, and we are bound to listen to what he has to say. *Marriage, The Art of Lasting Happiness* (Hodder and Stoughton ; 8s. 6d. net), is the title he gives to the book in which he has gathered together and revised the articles he believes to be most helpful to multitudes in the present day.

Let us be grateful for the fact that the book is not drenched with bucketfuls of sexual detail, and that its tone is always lofty. So far as it goes, the book cannot do other than good. At the same time it, in one reader's judgment, is disappointing, perhaps even disturbing. It is disappointing because so much of it is only elementary common sense, and it is disturbing in that religion finds no place at all. This is not a criticism of Dr. Mace, but of multitudes in our own day and generation. Dr. Mace is dealing with people just where they are and as they are, and is engaged upon what would be called in other circles fundamental education. It is from that point of view that the book must be judged, and as a guide or a handbook to those who are dealing with minds of stunted growth it could not well be bettered. But it is disturbing in that it would appear that Dr. Mace finds religious sanctions no longer operative. Whether their place can be filled by advice such as Dr. Mace gives may well be debatable, whether indeed marriage as a permanent institution can be maintained in a society of which much is pagan is more debatable still. But this would lead us far beyond the scope of a review, and we can only wish Dr. Mace well in pioneering in a region where the missionary ought to follow.

R. J. Wedderspoon

THE NEW TESTAMENT ESTIMATE OF JESUS

The title of the Rev. A. W. Argyle's book, *The Christ of the New Testament* (Carey-Kingsgate Press ; 10s. 6d. net), might suggest another attempt to convey the total impression of the Person of Jesus left on the mind by the witness of the New Testament writers. Actually it is a careful and scholarly collation of all the ways in which the nature and work of Jesus is verbally defined ; and its aim is the demonstration that everywhere His divinity is proclaimed. The success of this demonstration is of course never in doubt. Here and there indeed there may be points at which to cavil. It may be questioned if Luke's story of the nativity should be cited as evidence for the Lord's divinity in view of the parallel drawn in it between Mary's case and Elisabeth of whom it is said ' she also hath conceived a son,' who was John the Baptist about whom the question of divinity does not arise. And it is startlingly unscriptural language to say that ' Jesus claimed to be God.'

One feels that the author's method of compiling a catena of quotations hardly touches the real question for thought and imagination, How are we to define what we mean by the divinity of Christ ? The space limit within which this little volume tries to be clear, comprehensive, and decisive hardly gives room to open out with imaginative sympathy what the Scriptures say about this common judgment of Christian experience which becomes a problem as soon as it is thought about. So, for all its competent scholarship, the book does not quite avoid a resemblance to that form of ' Biblical ' theology which takes all the apparently theological texts in the Bible as separate bits of information to be cleverly fitted together like a jig-saw puzzle so as to make a scheme that is authoritative and statically true. To do real justice to the Scriptures, account has to be taken of the relativity that inheres in all that comes historically through human personalities ; and the Biblical fragmentation of the whole truth must not be regarded just as intriguingly casual like the dissection of a picture by a fret-saw.

R. W. Stewart

THE SONG OF SONGS

In modern times the allegorical interpretation of the Song of Songs has fallen out of fashion, and a succession of theories—the dramatic theory in various forms, the wedding cycle theory, and the Tammuz liturgy theory—have had their day, without leading to anything that can be called a consensus of opinion as to the original significance of this book. One of the Wantage Sisters has now published an abridged translation of the Sermons of St. Bernard of Clairvaux on this book under the title *Saint Bernard on the Song of Songs* (Mowbray ; 12s. 6d. net). Here the whole text is treated allegorically in terms of the soul's relation to Christ. As the original meaning of the Song this is no more convincing than any of the many other forms of the allegorical interpretation ; yet as a devotionally profitable exercise these sermons have real value, and in their English dress they will nurture the spirit of many readers who have no access to the original Latin. As an example of the devoutly fanciful quality of these expositions the following comment on the text ' For thy breasts are better than wine ' may be quoted : ' That holy

kiss has such creative power that she, receiving it, conceives, and her breasts fill with milk. Those who are frequently at pains to pray know full well what I mean. We go to the altar and begin our prayer with hearts dried up and cold; but, if we persevere, quite suddenly grace flows in like a flood, enriching our whole being.' Or again, on 'My horsemen among the chariots of Pharaoh,' a fragment of the interpretation reads: 'The chariot of Sensuality likewise has four wheels, and these are Gluttony, Lust, Luxury, and Sloth. Its horses are Prosperity, whose driver is inglorious Ease, and Plenty, whose driver is Security. Ease and Security employ no spurs or whip; they use instead the canopy Dissimulation to give them shade, and the fan Extravagance to stir the cooling breeze of Adulation.' All this may be as spiritually profitable as passages in Bunyan, and it may be appreciated by those who recognize it to be exegetically baseless. For all the allegorical interpretations have to bring to the text what they seek to find in it. The value of what they bring depends on the mind of the interpreter, for from that alone they arise; and the value here derives from the rich spirituality and pure spirit of Saint Bernard.

H. H. Rowley

Mr. Nathaniel Pearson has for the last six years been a member of the community at Pondicherry associated with the late Sri Aurobindo, the modern exponent of the fundamental mystical doctrine of India, and he now tries to present in concentrated form the teaching of his master, as set forth in *The Life Divine—Sri Aurobindo and the Soul Quest of Man* (Allen and Unwin; 10s. 6d. net). He is not perhaps altogether free from the conventional bias of Indian philosophical writers against particular forms of religion, and he expresses in no uncertain terms the conviction that the treasures of spiritual wisdom are mainly contained in the ancient scriptures of the East. He is, however, by no means uncritical of the present religious situation under Hinduism, and he is fully aware of the dangers resulting everywhere from the abandonment of definite religious belief.

He thinks that in the course of history there has been an unfortunate and unnecessary cleavage between East and West. The result has been that the West has turned its attention too much to the material world, manipulated through the successes of science in favour of the terrestrial prosperity of mankind. Its religion has been too anthropomorphic and has encouraged the prideful domination of human reason. Its psychology has busied itself overmuch with the dark unconscious regions of the mind, and has not attained to higher planes of thought. The healing of the breach between East and West, according to Mr. Pearson and his school of thought, is to be found in the rediscovery of the fundamental Indian synthesis of the human soul with the Divine. But in India the pendulum has often swung too far. What was for Herbert Spencer the Unknowable has become for India the only *Real*, and thus her sages have embarked on a deplorable world-negating quest to their own great loss and the loss of the whole world.

The Indian synthesis ought to be widened, he thinks, so that the Absolute may be regarded as entering incarnationally into the cosmic development, giving it meaning, and also as forming the nucleus of the soul of man. Intuition, in regard to which he gives a sane interpretation, could show the way, and the success of nuclear fission, instead of leading to destruction, ought to point to the presence of the Divine Energy in every particle of the cosmos. This is a most fruitful suggestion of the possibility of transforming destructiveness into beneficence, and illustrates the fundamental teaching of the book that the regeneration of the world must begin in the individual soul through its widening vision of, and deeper communion with, the ultimate Spiritual Reality.

Henry Suso is a favourite with mystically minded people. A new translation of his life—*The Life of the Servant* (James Clarke; 7s. 6d. net)—has appeared. It is claimed that previous translations have not been works of scholarship. Also 'that the translator must know the various mediæval dialects in which the manuscripts were written. It is, in short, a task for the specialist.' The present translator is James M. Clark, the Professor of German in the University of Glasgow. He is an enthusiast. 'Rarely does it happen that such intense spirituality is found combined with such extraordinary literary powers.' 'He is the best antidote for soul-destroying materialism.' This is, perhaps, exaggerated praise. But Suso, his austerities notwithstanding, was a great soul; and passages in this book tug at the heart.

The Organist and the Congregation (Independent Press; 2s. net) consists of four lectures and a sermon, all delivered at the first conference of Congregational organists, which was held at Mansfield College, Oxford, in June 1951. There is an introduction by the Rev. E. R. Routley; there are lectures on 'The Work of the Organist in a Congregational Church,' and 'Playing for a Congregation,' both by Dr. C. S. Christopher; there is a chapter on 'The Organist and His Minister,' by the Rev. Douglas Stewart; and

there is a chapter on 'Choir Training and Repertory,' by Mr. J. P. B. Dobbs. A sermon by the Rev. T. Caryl Micklem, 'Worship and Prophecy,' concludes the volume. There is an immense amount of sound sense and good advice packed into the sixty-two pages of this little book. Mr. Dobbs gives as the function of music in worship, '(1) To prepare the worshipper and to stir him to devotion. (2) To act as a channel for the worship itself, and to express in a way more perfectly than words alone—in a sort of sublimated speech—the prayers, hopes, aspirations and homage of the congregation assembled.' The Rev. T. Caryl Micklem writes in the sermon, 'So prone are we to twist even the right and good ideas in our heads out of the true, that even the knowledge that none but the best will do for God can go sour on us, so that we begin by striving after perfection for God's greater glory, and end by striving after it for our own greater reputation. Try for the best we must; but remembering that the object of our trying is not that folk may say, "What a good choir these people have got," but "What a good *God* they have got."' *Mutatis mutandis* that is true of far more than the musical part of the work of the Church. This book steers an excellent and wise middle course between those who think that salvation is by Bach and those who think that salvation is by 'choruses.'

The Rev. John Wilding knows how to talk to children, as readers of this magazine will remember. A second volume of his children's addresses has just been published by the Lutterworth Press with the title *Lighthouses* (6s. net). A wide net is cast and in the publishers' words Mr. Wilding 'draws his material from history and biography, from people and places and happenings all over the world.' While all the talks will not have equal appeal there is a considerable choice—38 talks in all. Our preference is for 'God Hears Short Prayers' which is quoted, slightly abridged, in Virginibus Puerisque.

Religion in the Nation's Schools, by Dr. Basil Yeaxlee, C.B.E., M.A., B.Litt. (Religious Education Press; 1s. net), is a reprint of Dr. Yeaxlee's article 'Undenominational Christianity and Moral Training in the English School System,' which appeared in the 1951 'Year Book of Education' and is reprinted now by permission of the editors and publishers of that volume. This is a very useful volume. It lucidly explains the provisions of the 1944 Education Act and elucidates the demands that Act must make upon the day school and the teachers therein. Dr. Yeaxlee lays down the necessity of Religious Education. 'It is now clearer than ever before that from nursery school to university (and beyond) no education is adequate that fails to take account of the whole person in all his functions and potentialities; body, mind, and spirit form an indivisible unity which again lives and grows only in relationships, to the world invisible as well as that of space and time.' Dr. Yeaxlee gives a masterly summary of the history of Religious Education in England. He notes in the passing the outstanding place that the work of Sunday Schools holds in that history. 'It was through the Sunday School that the idea of universal education was first considered possible.' It is exceedingly interesting to note that Dr. Yeaxlee holds that religious knowledge should be an examination subject. No one can examine religious faith or experience, but Dr. Yeaxlee holds that religious *knowledge* can be examined and that, unless it is so examined, it is liable to be squeezed out by the demands of examination subjects. 'Faith, we are told on apostolic authority, should at least not be divorced from facts, for zeal without knowledge may have results to be deplored and Christianity is in any case an historical religion. There is no reason why religion should not be intellectually respectable but every reason why it should, though it is essentially something that involves the whole man and not his mind alone.' Both teachers and school chaplains will find much in this pamphlet that is challenging and illuminating.

Mr. Gregor Smith, Editor of the Student Christian Movement, has translated into fresh and lively English a little study of five psalms by Professor Martin Buber. The title is *Right and Wrong* (S.C.M.; 6s. net) and the volume is described as 'an essay in existential exegesis.' The Psalms are 12, 14, 82, 73 and 1. Under the first four the analysis is set forth in four stages of a world where wrong rules and right is cast down. The solution is found in Ps 73^{17}, in an unprecedented illumination which leads the psalmist to the Presence of God. When the consequent inner change takes place, the whole world changes. The last Psalm in the list—1—extols the happiness of the man who walks in the way of God and draws near to Him. We must accept His way, delight in it, and 'mutter' it into eternal actuality. The reader may not always agree with Professor Buber's interpretation of the Hebrew text (73^{24} will scarcely support all that the author builds on it), but the over-all result is soundly religious. The message of the psalmists for every age is made clear for this age, and the value of the 'existential' approach is demonstrated most clearly. It is a very helpful little volume, especially for preachers.

Books on the Person of Christ

Christus Veritas

By Professor the Reverend John Marsh, M.A., D.Phil., The University, Nottingham

'. . . God the Son, who is the Word of God by whom, as agent, all things came to be and apart from whom no single thing has come to be, without ceasing His creative and sustaining work, *added this to it that He became flesh* and dwelt as in a tabernacle among us. . . . For the Incarnation was effected not by conversion of the Godhead into flesh, but by taking of Manhood into God.'

There can be little doubt about the rightness of the judgment that sees William Temple's *Christus Veritas* summed up and focussed in the words underlined above: 'added this to it that He became flesh.' Temple's intention in formulating them was twofold; he wished both to provide a new philosophical justification for the Christian belief in the Deity of Christ, and he wished to avoid what were for him the serious errors of the Kenotic theory of Christ's Person.

The words are written just before Temple produces his very forceful criticisms of the Kenotic theory, criticisms which express a very profound sensitiveness to the religious as distinct from the purely metaphysical issues involved, and yet criticisms which nevertheless put Kenoticism completely out of court. 'The difficulties' of the Kenotic theology, William Temple writes, 'are intolerable. What was happening to the rest of the universe during the period of our Lord's earthly life? To say that the Infant Jesus was from His cradle exercising providential care over it all is certainly monstrous; but to deny this, and yet to say that the Creative Word was so self-emptied as to have no being except in the Infant Jesus, is to assert that for a certain period the history of the world was let loose from the control of the Creative Word, and "apart from Him" very nearly everything happened that happened at all during thirty odd years, both on this planet and throughout the immensities of space. All these difficulties are avoided if we suppose that God the Son did indeed most truly live the life recorded in the Gospel, but added this to the other work of God.' This objection to the Kenotic theory is in essence a religious objection, focussing in Temple's further statement that though on his own view the life of God must be lived within certain limitations as life in the flesh, yet 'the limitations of knowledge and power are conditions of the revelation, without which there would be no revelation *to us* at all; but the Person who lives under those limitations is the Eternal Son in whom the life of the Eternal Father goes forth in creative activity and returns in filial love . . . what we see is not any mere parable of the life of God, not an interval of humiliation between two eternities of glory. It is the divine glory itself.' The count against the Kenotic theory is that it leaves us with an incarnate Lord who is no longer God; the essential attributes of Godhead have been put aside before the Incarnation began. We must not think of God the Son 'putting aside' the essential attributes of Deity before becoming incarnate; that would be to leave the incarnate Christ as a creature, whereas Him whom the Church has always worshipped she has worshipped always as God and Lord: so we must think of God the Son as 'adding' to His divine life all that is involved in His becoming flesh.

I do not think those criticisms of the Kenotic theory have ever been answered. Indeed, as Temple so clearly shows, the Kenotic theory, in its modern Western form, is an avoiding of the difficulties associated with the Christian idea of incarnation, rather than a solution of them. We must remain permanently in Temple's debt for having pointed out so clearly that we cannot accept the Kenotic avoidance of the intellectual difficulties with any real metaphysical integrity or with any religious satisfaction.

But Temple advances his own metaphysical scheme according to which, as he thought, we could come to give some philosophical explanation of the idea of incarnation so central and essential to the Christian faith. He adopts what we might call a 'stratificatory' view of the universe; the world, as we know it, exists on different levels, which are related to each other in certain recognizable ways. The levels we may term 'matter' 'life,' 'humanity' and, now that God has become incarnate, 'divine-humanity.' Let us leave the last 'level' aside for the moment and concentrate attention on the other three. We see that the three levels are all clearly recognizable for what they are. We can tell whether a given object is 'alive' or not—whether it is 'inert matter' obeying the laws of physics and physical chemistry or whether it is

alive' and subject to biological laws and those of organic chemistry. But we should not know 'inert matter' for what it is unless the world also contained 'living matter' as well. The existence of the higher order is necessary for our understanding of the lower, which itself becomes invested with a new significance as it is subsumed into the life of the 'higher' level of existence. The same things can be said, *mutatis mutandis*, of the difference between the human and the zoological (*i.e.*, 'living') level. Man appears as a new level of existence in the world, and uses both material and zoological elements to achieve his own peculiar mode of being; and those material and zoological elements beget a new significance in the new relationship to humanity that is thereby established.

But there is one other point to notice before we are ready to pass on to consider the transition to the Divine level of life in this world. It is that whenever a 'higher' level appears it is not as the last development of the level just beneath it, but as something which itself initiates the new level of existence by subsuming the lower order of life into its new and initiating vitality. The material order does not so arrange itself or so become arranged that it produces the vital order out of itself; rather does the vital order impinge upon the material order and use it for its own life and purposes. The vital order does not, in turn, of itself engender a self-conscious ability to become human, but rather the human appears and takes the vital level of life as its vehicle of expression, both using it and raising it to new reaches of purpose and significance thereby.

It is worth while quoting the passage where Temple adapts this mode of thinking to the problems of the Incarnation. He writes: 'When Life supervenes upon Matter, it does not indeed lead to any contradiction of the "laws" of physical chemistry, but it takes direction of the physico-chemical system; it asserts priority in the sense that the explanation of the action of the living thing is sought in the requirements of its life. The physical system supplies the conditions *sine quibus non*; the life supplies the efficient causation. So when Mind supervenes upon the living organism, it takes direction and becomes the cause of the agent's conduct. We shall expect, therefore, to find that when God supervenes upon humanity, we do not find a human being taken into fellowship with God, but God acting through the conditions supplied by humanity. . . . We may say, then, without any hesitation that Christ is not a man exalted to perfect participation in the Divine Nature or Life; He is God, manifest under the conditions of humanity. . . . Now this is exactly the culmination of that stratification which is the structure of Reality; far therefore from being incredible, it is to be expected, it is antecedently probable.'

It is important to remember that for Temple this 'supervention' of the Divine upon the human, when looked at, as it were, from the human side, has to be spoken of as the Divine subsuming the human into itself, *not* existing side by side with the human. This is certainly a plea for a real, and not an apparent incarnation, but we have to ask some further questions. One question concerns the meaning we are to attach to the words 'subsuming humanity' into the Divine. Is the humanity that is assumed personal or impersonal? That is to say, has the Son of God, the second Person of the Trinity subsumed human nature *as such* to Himself, so that now we, by being men at all, are, in regard to our human nature, 'subsumed' into His Divine nature; or has the Son of God subsumed only His own 'personal' human nature into His deity, leaving us still, by some further act to be, as regards our nature, made one with God.

Temple is somewhat uncertain in the answer he gives. He appears at one place to want to hold that it is not the impersonal human nature that has been subsumed. He writes: 'The doctrine of the impersonal humanity of Christ implied that when Christ assumed human nature He assumed the nature of all of us, so that by His Incarnation we are united, in Him, to God. That is profoundly important, but it makes difficulties when so stated; for it ought to involve that all men, whether believers or not, are forthwith united to God; and experience tells us that this union is at best incomplete. . . . We still believe in "real universals," but they are concrete, not abstract, universals. There is no such thing as human nature apart from all individual human beings. But there is a perfectly real thing called Mankind or Humanity which is a unit and not a mere agglomeration.' Temple goes on then to elaborate a theory of 'influence' by means of which we all mutually affect one another, and in which the greater the man, the more he is an influence and is influenced, and the more individual he becomes. Christ comes into this world of influences, able to influence others as no other has been able, capable also to a supreme degree of refusing evil influences in the worldly environment. So 'what occurred at the Incarnation was not merely the addition of another unit to the system of mutually influencing units, it was the inauguration of a new system of mutual influence, destined to become, here or elsewhere, universally dominant. 'By His Incarnation, therefore, the Lord did indeed "raise our humanity to an entirely higher level, to a level with His own"; but this was not accomplished by the unspiritual process of an infusion of an

alien " nature " but by the spiritual process of mutual influence and love that calls forth love.' This sounds somewhat Abelardian, but Temple immediately safeguards himself against such a charge by adding : ' If this seems less than the other, it is only because we have let our pride teach us to emphasize separateness as the fundamental characteristic of our personality, so that influence only shapes but does not constitute us ; this we have seen to be false.'

But this seems perilously near to admitting through the back door what has been unceremoniously ejected at the front. If separateness is not the fundamental characteristic of our personality then, presumably, some sort of identity is, and we are very near the position that Temple thinks to be ' unspiritual,' namely, that our nature can be mended not at the level of our ' separateness ' but at the level of its ' identity.' I suspect that if Temple were pressed at this point, he would either have to admit that he had done no more than fall back on to the very view he had rejected, or advance to a new point that he has not raised explicitly in this connexion. That the latter is the right understanding of the argument may be seen from the way in which Temple goes on to show how we can be influenced at a point beneath or beyond our separateness. ' I *am* mankind,' he writes, ' —England—my school—my family—focussed in a point of its own history. Mankind—" Adam "—has made me what I am. If similarly Christ makes me something else—the participator in His own divine freedom—then indeed " there is a new creation ; the old things are passed away ; behold, they are become new." '

What is required for the full exposition of Temple's theology here is a radical restatement of his considerations on Time and Eternity (or Eternity and History) and on the Trinity. It is, I think, a defect that the problem is not raised just at the point of the assumption of humanity by the Eternal Word. Indeed, we might put it that Temple has not quite delivered himself from the ' spatial ' thinking of his time, into the ' temporal ' thinking of the age which in so many ways he prefigured. The difficulty about the unspiritual character of a redemption which consists in ' an infusion of an alien nature ' is a ' spatial ' difficulty. It gains cogency from the sort of experience that we have, for example, in chemistry, when a litmus test will show us how by adding an alien infusion into an acid solution, we may change it, the whole of it, and inevitably the whole of it, into an alkaline solution. But human nature is not like that, and Temple is wholly right in feeling repugnance about any view that requires to treat it as if it were. But nevertheless to see that point does not require us to resort to a theory of ' influence ' (which, in any case, as we have seen, has to be modified as ' universally dominant ' and really ' constitutive ' of human nature) but properly demands a new attempt to understand the mystery of human and Divine natures in terms of the relationships of time and eternity.

Even so, Temple's own statements about his ideas of ' influence ' can help us to get nearer the truth. He spoke of himself as being ' mankind ' or ' England ' or his ' school ' focussed in a point of its own history. Let us pursue that a little. In what way does my being ' mankind ' focussed at a point of its own history affect my life as a man. Temple would agree that as man, as one participating in the human nature infected with the consequences of the Fall, one result is that I sin. That is because the ' influence ' of ' Adam ' is ' constitutive ' of my nature. But what then must be the parallel of the ' influence ' of the ' Second Adam.' Surely that our common human nature, now subjected to new influences in Christ, in its turn ' is constitutive ' of my nature. But what does that mean ? That I cease to sin ? No Christian has ever asserted that. But if, though ' influenced ' by the Second Adam I still sin, what is the influence that he has upon my life ? The answer surely is that he ' justifies ' me by faith in him. The difficulties in Temple's account seem to me to derive at this point from an unexamined, unconscious though entirely unwarranted assumption that unless I become divine in the sense that I no longer sin, I cannot be thought to be under the ' influence ' of the Incarnate Son of God. But that is precisely the point which the Reformers disputed so rightly and so successfully. The staggering wonder of the Divine condescension was not that God stooped to make us pure and then admitted us to share His nature, but that He took our nature into His own, so as to make us pure. It is as sinners that we are asked to share the Divine life of Jesus Christ, the Son of God. The great and lasting miracle of the Church is that in it we sinners are incorporated into the very Body of Christ.

What seems to lie behind Temple's antipathy to what he dismisses as an ' alien nature ' view is the assumption that if we sinners are made one in nature with Christ we shall at once become perfect. But as St. Paul has made very clear in Romans there is a very real difference between our reconciliation with God and our achievement of a moral stature commensurate with it. It is no evidence against the view that Christ has assumed our common human nature to remark that men, even Christian men, still sin. We might almost say in reply ' Good ! that enables us to make even more astoundingly plain the nature of what God in Christ has done, is doing, and will do for us.' As a man,

as a son of ' Adam,' I cannot help but be a sinner, a being therefore alienated, separated from God. That is the ' influence ' that ' mankind ' has upon me, and the influence works in and through my physical descent and environment. But as a Christian man, as a ' child of God ' in the Christian sense, I cannot help but be reconciled to God, united to Him in the Person of His Son Jesus Christ. That is the ' influence ' that Christ has upon me, and the influence works through ' faith,' not through physical descent. Nor is it right to think this spiritual mode of Christ's influence is less than the physical mode of heredity ; on the contrary there is exemplified in the persistence of ' Adam's ' effect on me through heredity the fatal separateness of ' humanity ' from God. Christ has restored our humanity to the place where once more the proper Divine influence can operate upon it, and the sacrament of baptism, especially the baptism of infants, is the Church's confession that to constitute us proper men we have need not only of a physical descent, but of a spiritual begetting as well. And we baptize our children, we are baptized ourselves, not because we hope that by virtue of our moral and spiritual achievement we shall be clothed with a new humanity in Christ ; but because we have already been clothed with the new Divine humanity when Christ first took our nature upon Him.

Thus the new feature of the Christian life, as over against that of physical descent, is that of faith. Christ has assumed our human nature, brought it into a new, a renewed unity with God. The good news that He has done so is the essence of the gospel, and when I accept that good news by faith, I become part of that new humanity who know that their real life is Christ. While I have faith in Christ's saving work, I cannot be separated from God, from Christ. I may still sin but if I trust Christ in spite of my sinning, I am still held within the new humanity that is His body, and I look forward to the day when I shall cast off the elements of this fallen human nature and become fully clothed in the righteousness of Christ.

Thus we cannot come to give a full account of the assumption of human nature by Christ save as we reckon with our human nature in terms of eschatology. Because Christ has subsumed our human nature into His Divine nature, I am, even while I live in this world, made one with God. If by faith I come to know this, I can become in some measure or degree, a focussing point for the new humanity in Christ. But the screen upon which that new humanity has to be focussed (my old Adam) will not, so to speak, admit of sharp focussing. The image of Christ which I can portray to the world will always have blurred edges. Christ will never be wholly recognizable in me, though I pray that He may become more so as the years go by. But when at the end of this mortal life I lay aside the physical conditions in which ' Adam ' has inevitably and persistently affected me, I may hope for a completion of what has already begun here on earth, and look to stand fully clothed upon with Christ.

Such a view of the Incarnation means that we have to let these Christianized concepts of ' nature ' and ' influence ' permeate all our thought about human nature. We commonly suppose, even in theology, that our human nature is what it is because of physical heredity. But Christian theology has always tried to indicate that that is only part of the story, and that the apparent dominance of hereditary factors is in the end due to a spiritual decision to be ' separate ' from God. Essences are not communicated by ' infusion ' nor are they changed by the injection of an ' alien infusion ' ; but it is always a spiritual decision that determines a change or an identity of nature. Behind fallen human nature there is man's desire to be independent of God ; behind the new humanity that is in Christ, behind Christ's subsumption of our humanity into His own nature, there is God's will and purpose, His love, to bring us back from our separation into a new unity with Himself.

It is on this important note of God's will to assert and realize our unity with Himself that our understanding of the assumption of human nature by Christ must be interpreted. ' Adam ' decided to become independent of God, a self-willed centre of independent life. That independence has given physical heredity its dominant moral power in human life and destiny. But God has willed over against it a new unity of the Divine and human nature, and has effected that unity in the Person of His Son. Certainly Christ took upon Himself an individual human nature, but He could not be Jesus, the Son of Mary without being a first-century Galilean Jew, and He could not be a first-century Galilean Jew without being a Semite, nor a Semite without being generically a man. All of which is prelude to saying that what Christ effected was a union of Divine and human natures in His own historic-eternal Person. So, whether I know it or not, or whether, knowing it, I believe it or not, or whether, believing it, I accept it or not, I am, as regards my generic human nature, brought within this new Divine-human unity. The Bible surely has reference to this sort of conclusion when it refers to the Lamb ' slain before the foundation of the world ' or to God having chosen us ' before the foundation of the world.' That is to say, no one dies without it being true that Christ lived and died and rose for him. We may reject Christ and spurn what He

has done; but we cannot escape Him. That is why there must be as an essential part of the Christian 'myth' a last day and a last judgment, when all men shall be confronted with Christ who has saved them, and who then shall judge them by what, as St. John indicates, can only be called their own decision. So we cannot state the subsumption of our human nature in the Incarnation without reckoning with creation, the Fall and the Last Judgment, or, more briefly, with time and eternity.

There is one more point that we may take up from Temple's discussion of these themes. He wrote of the various 'levels' of life, and argued that just as the vital uses the material, and the human the vital, so the Divine, in Christ, can and did use the human. There are two powerful objections to this mode of speech. First, that so stated, as Temple saw, there is the grave danger that we should come to have a new Divine humanity by some sort of physical relationship. On the contrary we have tried to argue that even the dominance of the physical in empirical human nature is itself a recession from a proper and spiritual dependence of our human nature upon God. But second, no term of a 'natural' series such as Temple outlined can ever carry with it any sure witness of its own finality. Indeed, every suggestion is that, once the new Divine humanity in Christ is thus established, there will be some new reach of Nature invading the world to use that in its turn as it has used human nature. In other words, we cannot give a wholly 'natural' explanation of these matters. We must resort to faith. To say that Jesus Christ is the Son of God, the second Person of the Blessed Trinity is removed from the sphere of such 'emergent' arguments as Temple used, and is part of the daring but humble confession of those who look upon Christ and say 'My Lord and my God.' To speak of the subsumption of our human nature outside that confession is to talk nonsense.

In the Study

Virginibus Puerisque

God Hears Short Prayers

'They think that they shall be heard for their much speaking. Be not . . . like unto them.'—Mt 6^{7f}.

When we are young, all of us, at some time or other, find the same difficulty. We can't think of anything to say in our prayers. 'God bless Mother and Father,' we say. 'God bless me and make me a good boy, and . . . and . . .' And there it fades out. Yet left there it sounds so silly and short.

Of course it is short: but that does not mean that it is silly. I once heard one of the most famous Christians alive prove that, without knowing what great comfort he was giving to many of his hearers. He is a Japanese, and his name is Kagawa. Of all the interesting and exciting things that he said to the meeting where I heard him speak, I remember one especially. He was telling us about the time when he was turning toward our Christian religion. He had learned about the loving Father-God, and he knew that he must seek His help. So young Kagawa began to pray. He used to pray at night when he went to bed, and because he knew he would be persecuted for becoming a Christian, he used to pray secretly. 'I pulled the bedclothes up over my head,' he said to us, 'and prayed hard.' Now it must have been a wonderful prayer to have had such a wonderful answer so that he became such a wonderful man. What was the prayer? He told us. 'God make me a good boy. O God, make me a good boy.' The prayer that helped to make Kagawa a Christian saint may have been short and so like ours. But it cannot have been silly. And it must have been heard.

Don't worry if your prayers are short. It is not how long they are that matters. What matters is how deeply and really you mean them. You see, you can mean a lot in a few words, if they are words from your very heart.

There is a good story from old France to show that. It comes from a time when the real ruler in France was the Cardinal Mazarin. Being a great power in the land he was overwhelmed with people begging him for favours. One day the Governor of the Bastille, that Paris prison and fortress, begged the Cardinal to see a relative of his who wished to ask a favour. At first the Cardinal refused, saying that he had no time. 'But,' said the Governor, 'he only wants a minute of your time and just to say two words.'

'All right,' replied the Cardinal, 'I will hear him: but, remember, he is only to say *two words*.'

The Governor had not meant it just like that and he went off a bit bewildered. His relative, however, was not worried. Two words would be enough. When he went to see Cardinal Mazarin it was a very cold day. So, as he entered the room, the petitioner looked toward the blazing fire,

shivered, and said, 'Cold!' Then he rubbed his hands over his stomach and said, 'Hungry!'

Mazarin laughed. Two words the man was to say: and only two he had said. So Mazarin very wittily gave the two-word petition a two-word answer. Calling out, 'Fire! Bread!' he wrote out an order for a pension to be granted.

It is no wonder that Jesus said that men are not heard for their 'much speaking.' He must have heard of how the heathen would beseech some idol, crying out to it hour after hour. 'They think that they shall be heard for their much speaking. Be not . . . like unto them.' We are not to be like them because God is not like that. He will hear any sincere prayer, be it only a word. So Jesus told His people to say short, real prayers, and as an example He gave to them the prayer which all His people use, the Lord's Prayer.

Jesus loved real prayers. Do not worry if your prayers are short. Real prayers can be, most often are, short. But God hears them all.[1]

The Uncomfortable Bed

By the Reverend A. Whigham Price, M.A., Gateshead

'For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.'—Is 28^{20}.

Where I was staying this year on my holiday they had a bed-making competition for men; those who went in for it were brought in, one at a time, given a pile of bedclothes and a mattress, and told to make up a bed, as best they could, under the severe eye of an expert judge. You'd be surprised how many mistakes were made by some of the competitors. One man got the bed all made up, and the bedspread neatly put on, and then found he'd forgotten to put on the top sheet! Another man made an even stranger mistake. He went about things in a very business-like way. He was careful to put on each sheet or blanket very straight and even, and to have exactly the same amount hanging down each side, and he arranged the bedspread so that its pattern came squarely on the top—but he didn't tuck *in* any of the bedclothes! People in the audience started to laugh; so he looked at it thoughtfully for a moment and then lifted up the foot of the bedspread and carefully folded back the sheet and blankets, just as he had done at the top of the bed, where you get into it. Then he replaced the bedspread, but he still didn't tuck anything in. He forgot, you see, the most important thing about a bed—that its main purpose is to keep you warm while you are asleep, even on the coldest night. He even remembered to turn the mattress before he started, which most of the other competitors forgot to do; but he still couldn't make a bed. He didn't win because he had forgotten the most important thing. The bed looked nice, but, like the bed of which Isaiah speaks, it would be a very uncomfortable one to sleep on—you'd only have to turn over a couple of times and all the bedclothes would be on the floor, and you'd wake up shivering.

I wonder if that helps us to understand some of the things our Lord said to the Pharisees? He was always telling them the same thing, in different ways—that their religion missed out all the really important things, though it paid a lot of attention to small details. They were very careful to do all that their Church told them to in the trivial details of living, but they always forgot the really big and important things which God wanted them to remember most of all—things like caring for one another, and being kind and forgiving and thoughtful, and being merciful towards those who had made a mess of life. Jesus once said that they were like a housewife who, when she did the washing up, polished the *outside* of each cup till it shone, but who left all the dirty tea leaves inside it, where they were. And after all, it's the inside of a cup that needs most to be kept clean. They were like the man who got the blankets very straight, but who forgot to tuck them in. Remember that what God wants right in our lives are the *big* things—honesty and truthfulness and thoughtfulness and kindness; you can go on to the *little* things afterwards.

[1] John Wilding, *Lighthouses*, 25.

The Christian Year

Twentieth Sunday after Trinity

Weakness Replaced by Strength

By the Reverend Arthur A. Cowan, D.D., Edinburgh

'The water that was made wine.'—Jn 2^{9}.

Did our Lord merely revive and increase the languishing mirth by giving the wedding guests more to drink? Dick Swiveller said, 'Fan the sinking flame of hilarity and pass the rosy wine.' Was that how our Lord acted at Cana? It has been computed that the waterpots contained a hundred and twenty gallons, and the amount of wine provided at the end of a marriage feast would be so excessive as to encourage a debauch. The supply of such lavish potations could scarcely be said to manifest Jesus' glory.

This cannot be what our Evangelist wishes to demonstrate as the first sign that salvation has arrived. What then does he mean? Probably he is giving an allegorical turn to some incident

in order to tell us that Jesus Christ began at Cana to work a miracle of transformation. The stone jars held water for ceremonial washing, but this was only an outward purification, whereas our Lord purifies and warms the heart. When the ablutions of Judaism had failed to change human nature and religion had gone stale and empty, it was the glory of Jesus Christ that He supplied a stimulant which elevated disappointed lives and made them fresh, satisfied, aglow with a new spirit. He spoke of His gospel as 'new wine,' 'the cup of the new covenant,' and He replaced the weakness of water with the strength of wine. This is what our Evangelist wishes to symbolize when he relates how our Lord brought a new, rich spirit into impoverished lives and filled them with a more vivid colour and a keener flavour. When Jesus Christ took charge, character which was as weak as water became animated and transformed with spiritual power, and the water was made wine.

Our Lord started His public ministry by sharing and heightening human relations. He manifested His glory by revealing that God is love and likes company. He joined in with others on a festive occasion to prove that God is not distant but intimate, and that God enjoys people and wishes people to enjoy Him. This was the significance of the Incarnation.

To make contact with every phase of human experience, whether grave or gay, to share it and to save it—this was the Divine purpose which Jesus Christ made clear from the outset and which took Him to a wedding party to raise its enjoyment to a higher level. He must put it beyond question that God is a good mixer, and mixes with all sorts of people to change water into wine, and to give life a richer colour and a more exhilarating taste.

Our Lord's presence at this village festivity kept the glee from falling flat and petering out in complaint. When the good cheer failed, He provided better cheer. Among the guests there would be baffled minds and aching hearts trying to escape for a little from their gloom. Their jollity was a pretence. Samuel Johnson, when asked how one who delighted the company by his lively, brilliant conversation could be miserable, replied, 'Alas! it is all outside! I may be cracking my joke and cursing the sun!' Yes, it might be startling if the buzz of talk or the ripple of laughter in a room were suddenly to cease, and the secrets of all hearts were to be uncovered. It might then be seen that one had lost his money and another his health, one had lost his ideals and another his hopes. Human companionship is sometimes bitter water beneath the surface, but Jesus Christ brought the sweet certainty of God's saving love and redeeming mercy, which changed the bitter water into wine. He reassured people, who were sceptical and sneering, that God is now plunging into the centre of their struggle and grief to transform them into something splendid. Jesus Christ dispelled the chilling illusion that God is detached and likes to be alone, and revealed a friendly, sociable God who cannot rest till He gets near to people and walks about in their life to make it glow with vision and strength. His mission was to join the seeking God and suspicious folk in a transforming union, and the first sign that He was doing this, the first glimpse of His glory, was the miracle of change He wrought at the marriage at Cana.

The story dramatizes our Lord's enhancement of homely attachments and neighbourly kindness. He went to the wedding because He was interested in the mating of young hearts and the meeting of old friends. Religion was not His only concern. He associated Himself with people in their affections, genialities and delights in order to retrieve and exalt them. Though He was not married, He showed respect for marriage and enjoyed seeing young people setting out with trustful love on the adventure of making a new home. It was a bonnie sight to His eyes, as it should be to all eyes. But the union of two lives must not be allowed to pall and lose its charm with the years, as if the best of the feast was over. In *Traveller's Prelude* Freya Stark writes: 'A good many men still like to think of their wives as they do of their religion—neglected but always there,' handy when required but not calling for constant devotion. Married life may thus become as colourless and tasteless as water, but when Jesus Christ takes control of the wedded couple He binds them together in a happy partnership for living the Christian life. The attachment which was becoming dull takes on a higher glow and flavour, when husband and wife are companions in faith. If Christ is in command, He stimulates the dwindling tenderness into new vigour and grace, and changes the water into wine. This is how He manifests His glory, and replaces weakness with strength.

Our Lord attended the marriage celebrations at Cana for another reason as well—to bring social intercourse to its best. Some people become invalids and neurotics because no love has ever been shown to them and they feel unwanted. It gives a kink to their nature to conclude that no one cares for them. Dr. Geoffrey Evans said in his presidential address to the Royal Society of Medicine: 'Most people require a constant supply of appreciation for their mental health and happiness.' Well, our Lord showed His appreciation of the guests at Cana, and moved them to appreciate one another. Family jealousies and

dislikes were changed into a more cordial atmosphere, and so were the rivalries of neighbours, when Jesus Christ moved about in the company exerting His influence. Relatives and acquaintances never seemed so agreeable and so helpful to one another as when He impressed Himself on their hearts. Did He not enhance homely attachments and neighbourly kindness, when He changed water that was none too sweet and clean into wine? This also was how He manifested His glory.

Believing hearts are thus reassured. Says Brunner: 'By the Incarnation, God has proved that the inherited human scene and the inherited human nature are fit to express God's saving purpose with success.' The world to-day is bedevilled and exhausted by the wicked legacy of the past, but our Evangelist demonstrates that the centre of broken hopes and faded joys is a suitable place for God's self-revelation to prosper. A time of departed happiness and lost confidence, when the wine of human hearts had run low and there was little to be cheerful about, was the very time when God's redeeming mercy and transforming power were disclosed in Jesus Christ. 'Where sin abounded, grace did much more abound'; and Jesus Christ came and died and rose again to reassure us that redeeming Love is more than equal to a bad patch of history, when the banquet of civilization has broken down. This is a rebuke to defeatism which sighs that the glory has departed. It should brighten and invigorate plaintive people to know that the characteristic of the incarnate Son of God is that He replaces human weakness with Divine strength, and restores the spent spirit with His stimulating power.

Further, Jesus Christ entitles us to look forward to increased resources of spirit. The best wine of the Christian life comes, not at the beginning but at the end, not in our early enthusiasm but in our later development and more mature insight. A man in touch with Jesus Christ should grow a bigger soul as he gets older. Time may seem to be telling against him but he discovers the longer he is in the Master's service the more rewarding and wonderful the Master proves to be. James Smetham thus describes a member of his Methodist class: 'He stumbled along on hot July days with a tendency to hernia, selling a bit of tea, and with a small pension, but when he came into his class he prayed as though he had ten thousand a year.' You see, the man knew that his weakness was being replaced by the unlimited strength of his Lord, for He changes the water of declining years into wine, and into wine of a finer bouquet, which stimulates and satisfies us with the glow of fulfilment.

TWENTY-FIRST SUNDAY AFTER TRINITY

Communion of Saints

BY THE REVEREND PHILIP W. LILLEY, M.A., RHU, DUNBARTONSHIRE

'Fellowcitizens with the saints, and of the household of God.'—Eph 2^{19}.

November is often a somewhat dull and gloomy month. In the Christian Year, however, it brings us abundance of good cheer. For on the first of November we rejoice in the Communion of Saints, that 'one great society, the noble living and the noble dead.' James Russell Lowell, who wrote that line, also wrote these lines,

> One feast, of holy days the crest,
> I, though no Churchman, love to keep,
> All-Saints—the unknown good that rest
> In God's still memory folded deep.

John Wesley called this commemoration 'a Festival I dearly love.' To those who considered the observance superstitious he retorted with his customary incisiveness, 'How superstitious are they who scruple giving God thanks for the life and death of His saints.' It is indeed a joyful and inspiring festival. Let us ask what is the secret of all our thanksgiving and joy at All Saints' Tide.

In the first place, we rejoice in the Communion of Saints as we remember we are *members of a great and noble household* and made heirs to a very rich inheritance. To be a Christian is to be ushered into an amazingly large company of splendid friends, some of them on this earth, and others in the heavenly kingdom. It is a real household of souls, not a mere collection of tender and heroic memories. This large family includes all sorts and conditions of men who are with us in this world, or who have gone into the world of light. As Dr. Alington wrote,

> Saints remembered, saints victorious,
> Saints forgotten, shamed, inglorious,
> All through whom the light divine
> Shone of old, and still doth shine,
> All unworthy though I be
> Seal me of your company!

We are always sealed of this glorious company. For there is nothing exclusive about this aristocracy of holy people. George Macdonald pointed out: 'To have a share in any earthly inheritance is to diminish the share of the other inheritors. In the inheritance of the saints that which each has goes to increase the possession of the rest.' We are, as St. Paul says, 'fellowcitizens with the saints.' It is a much larger household than we sometimes think. Bishop Westcott and a friend once visited an empty church in London. 'How empty it is,' said his companion. 'No,' said the

Bishop in a hushed and awestruck tone, 'it is full.' In every hour of worship we are united with a great company which no man can number.

One family we dwell in Him,
One church above, beneath.

Secondly, we rejoice in *the timeless faith of the saints*. The Christian faith is something beyond and independent of 'time's destroying sway.' It is timeless, too, in the sense that it was never watered down to suit the fashions of a passing day. It came from above, it was supernatural. Accordingly, the saints found it a faith by which they could live and they often found it a faith for which they were well content to die. The faith which kept St. Stephen steadfast during his trial, and serene in the hour of his mortal agony satisfied St. Augustine. That faith which enabled Martin Luther to stand fast for the truth at Worms upheld David Livingstone in darkest Africa. There are opinions, which are, of necessity, ephemeral because they *are* mere opinions.

Reflections such as these should help us to distinguish between the things that are essential and the things that are non-essential. Amidst all our prejudices and unhappy divisions we do well to emphasize the unity of 'the faith once delivered unto the saints.' Dr. W. R. Inge has reminded us that 'Christendom has never been divided in the chambers where good men pray and meditate.' And in like manner, Janet Erskine Stuart has explained why this is so: 'It is only saints who are not one-sided, because their centre is in God, and their equilibrium is stable there.' The true apostolical succession is in the lives of the saints. The saints never contradict one another where the centralities of the faith are concerned.

Further, we may safely trust the saints in all this. It surely is not begging the question to suggest that, if this faith satisfied them, it ought to satisfy us as well. 'We cannot and dare not hope to improve on their beliefs.' James Denney in another connexion wrote: 'The individual cannot but have misgivings if he feels inclined to set his wavering judgment, his own unstable faith, his own brief and limited experience against the age-long experience and the immemorial convictions of the people of God.' In a very real sense, then, 'to choose your creed is to choose your company.'

There is an essential oneness about the Friends of God in all ages.

Ten thousand thousand are their tongues,
But all their hearts are one.

'I love to think,' said Mr. Bright, 'of a saying of William Penn's that pure, just, humble, meek, merciful, loving souls are everywhere of one religion, and, when death has taken off the divers liveries they wear here, they will all know one another.'

Thirdly and lastly, we rejoice in *the perpetual inspiration of the Communion of Saints*. Once on this earth these men and women who had the same chances as ourselves fought for the faith as we do but having overcome the world and triumphed they have entered into their heavenly joy. The Epistle to the Hebrews describes them as 'a great cloud of witnesses.' The picture is familiar to every one. The tiers of seats in a vast amphitheatre were filled with a crowd so dense that it had all the appearance of an encircling cloud. The athletes who contended in the arena looked up and found new strength and inspiration from the knowledge that in that cloud there were those who were watching them as they ran or fought or wrestled. When they gazed into that cloud, they saw, may be, some dear friend who looked down on them, regarding them with deep solicitude and affection, and that enabled them to do their very best.

Those who overcame are witnesses, in the first instance, to the faith of Christ. It is deeply significant, too, that the word for a 'witness' in Greek corresponds to our English word 'martyr.' These witnesses were very often martyrs, men and frail women who laid down their lives for the faith of the gospel. But shall we not think of them as being more than spectators or lookers-on? Are they not a great host of sympathetic friends who help us more than we can say? For, when from the dusty arena of life we look up to those valiant spirits, are we not renewed and strengthened? They tell us in no uncertain words that faith's venture was fully justified and that God's promises never failed. Thus we receive heavenly assurance, and the confirmation of our own sometimes sorely tried faith. And as they reveal to us by their own lives what God means us to be and what by His grace we can be—instruments of His loving will—we are lifted up and made strong again.

Then let us never forget what the saints have continually told us that they found the spring and fountain of all their spiritual vitality and their capacity for service in and through the Lord Jesus Christ. It is He who gives real meaning to the company of the noble living and the noble dead who live in Him. For us all He is strength and joy and salvation.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light.

Hallelujah!

REMEMBRANCE SUNDAY

Religion on the Gold Standard

BY THE RIGHT REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW

'King Solomon's drinking service was all made of gold . . . none were silver—*silver was thought nothing of in Solomon's day.*'—1 K 10^{21} (Moffatt).

These chapters present us with a scene of Oriental splendour. Solomon was about to entertain the Queen of Sheba, and he would do this on such a magnificent scale that his guest would be 'dumfounded.' We cannot wonder at her amazement, for we have in our text an example of the luxurious setting of the royal spectacle. 'All the king's drinking-cups were of pure gold. None were of silver—for silver was reckoned cheap in the days of Solomon.'

Here we have a parable of those deeds which we commemorate on this day of remembrance. With all its unspeakable horrors, war has one feature that may not wholly redeem it, but at least, sheds over it a gleam of heroism that shines forth almost godlike. In war there is the ordinary valour that is expected from every man who enlisted in the King's forces. Such courage is taken for granted. It is like silver in the days of Solomon—'thought nothing of.' But again and again war raises men to a quality of courage that is superhuman—courage on the gold standard, deeds of 'ordinary' men that make us bare the head and take the shoes from off our feet as we stand on holy ground. Thus it is that it is not only material prices that have risen in war. *Spiritual prices have soared to heights undreamed.* We would be strangely made if we did not keep sacred these high anniversaries of past glory.

On such a day as this, these deathless incidents recur to every devout and grateful heart. Recall a few of them from both Wars, and we see names inscribed for ever on the scroll of our nation's history. Such a name is Zeebrugge, that inferno of fire and death into which volunteers entered for a hazard 'from which men were not to expect to return'—an expedition which could have been manned three times over. Such a name is Paschendaele—the long ghastly months in the mire of Flanders with their dreadful waste of human life that seemed to bring nothing in return. Such a name, in the last War, is Murmansk, calling up as it does, the sacrifice of thousands of dauntless sailors in the dark, icy seas. And it would be an evil day for us as a people if we ever suffered to fade from our memories the glorious epic of the Battle of Britain. The awful precariousness of these days has been depicted for us by John Winant in his War volume. We are made to see Mr. Churchill standing beside Air-Vice-Marshal Park who was in command of the fighter squadrons. 'Each attack was successfully repelled but to the waves of enemy bombers there seemed no end. At last, unable to control himself, Mr. Churchill turned to Park. "How many more have you got?" he asked quietly. The Air Vice-Marshal replied, "I am putting in my last." Their eyes were fixed on the table; the two men waited for the next German wave. *It never came.* The Germans, too, had put in *their* last.'

Thus it was by a hairsbreadth that 'so many were saved by so few.'

We are strangely made if we can recall this unspeakable deliverance unmoved. It was for us, men achieved these superhuman deeds, for us, too, that men languished in prison, and acquired the wounds that made them maimed men to the end of their days. Here, surely, is a call to spiritual purgation and a gratitude that will suffuse our days as long as we live. It is this valour 'on the gold standard' that we celebrate this day. To the glory of God and to the honour of the bravest of the brave we keep this anniversary. These have not died in vain. 'Their story is not graven in stone, only, over their graves, but abides everywhere, without visible symbol woven into the stuff of other men's lives.'

There are two ways in which, on such an anniversary, our gratitude may be saved from mere emotional lip-service to such godike courage. *We must consider ourselves conscript for life to the cause for which these men died.*

Chesterton, in a famous passage in his life of St. Francis, says, 'It is the highest and holiest of the paradoxes that the man, who really knows he cannot pay his debt, will be for ever paying it.' Such a debt confronts every one of us from the day of our birth. We grow up amazed at the magnificent, hard-won heritage of good that is all around us if we have eyes to see—gifts we have never earned and for which we can never pay—the dawn, the sunset, poetry, art, music, the triumphs of man's mind in wondrous inventions and discoveries. Still more does this paradox hold in the realm of grace. Every saintly life has found its inexhaustible impetus to noble service in a passion of gratitude, earned for us once for all on a Cross. It is no irreverence but simple truth to declare that the fires of a like gratitude should leap into a clearer flame on every Remembrance Day. Here is the place, this is the time for a humble and sacred rededication to the

eternal principle for which every soldier, sailor and airman died. There can be no dubiety about this principle—one which is for ever on the verge of being lost and which must be for ever guarded and saved for humanity. It is the eternal right of every man on earth to do his own individual thinking on the abysmal mystery of life. Whatever brute force challenges this eternal right, there it must be met and grappled with to the death. No cause ever committed by God to man in the long story of human history could be so calculated to make our lives great, so that even our dim lives may light up with the reflected glory of the famous dead.

For us Christian folks there is one application of all this which is nothing if not practical. It is to ask ourselves—In the light of this superhuman devotion to a great cause, *how about our Christian discipleship?* Does it confront our conscience and our vows to the point of burning rebuke? Nothing can be more ironical, nothing can show how terribly words can be debased in value than the way we use the word 'sacrifice,' a word that applies to Christ on Golgotha, to the deeds of men whose golden valour we have been celebrating, *and which we use glibly and volubly of some paltry giving up of a little time or money or personal comfort in the service of the Church!* The only worthy reaction to a contemplation of dauntless valour is a new, grim realism regarding our personal discipleship to Jesus Christ who gave all, and asks all—and praise be to His Name—from thousands of the saints, receives all in return. Let us refuse to throw dust in our eyes and confuse the issue here. There is a subtle escapism we all tend to practise which pleads, 'We are as mere insects caught in a world of tragic complexity and frustration that reduces individual witness and influence to nothingness.' No man utters these words without some tincture of dishonesty. We may not be able to solve the insoluble. The problems of to-day baffle the profoundest minds and weaken the most dedicated wills. But at the heart of our religious life there remains the problem of our own personal dedication to Jesus Christ whose name we bear. Shall we not return from our Day of Remembrance praying that something of the golden quality of courage and stedfastness of these dedicated men may find its way into our loyalty to Jesus Christ? May we be from henceforth like the men of whom their General wrote that when he led them against the enemy he never looked round to see if they were following for he knew to a dead certainty that at the moment when he reached the enemy he would feel his men's breath hot on the back of his neck. Can we offer Christ less? Can we give Him more? On the answer to these questions depends not only our own fulness—or emptiness—of life, but in a thousand ways the fate of His Kingdom on earth.

TWENTY-THIRD SUNDAY AFTER TRINITY

The Two Wisdoms

BY THE REVEREND RODERIC DUNKERLEY, B.A., B.D., PH.D., KELVEDON

'In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.'—Lk 10^{21}.

It is perhaps a commonplace of thought amongst Christian people that Mr. Worldly Wiseman is not always right. Long before Bunyan depicted him so skilfully and showed the foolishness of listening to him, James in his Epistle contrasted the wisdom that is from above—pure, peaceable, gentle, and so forth—with the lower wisdom so-called, and warned that though it might appear to be such it was in reality earthly, sensual, devilish. And earlier still, Jesus Himself taught that truth is sometimes hidden from the supposedly wise and prudent, and revealed instead to babes—simple folk being endowed with insight and understanding which clever worldly people miss.

Is this old truth being rediscovered to-day? And if so, may it not be found to have an important bearing on some of the questions that perplex and disturb us?

Professor Butterfield, in his lectures on *Christianity and History*, says: 'Both in history and in life it is a phenomenon by no means rare to meet with comparatively unlettered people who seem to have struck profound spiritual depths and reached the real poetry of things—reached what I should regard as the very quintessence of the good life—while there are highly educated people of whom one feels that they are performing clever antics with their minds to cover a gaping hollowness that lies within. . . . It might well be required of any religion that its truth should be open to the vision of the humble and poor, of those who can be as little children, though that truth might be hidden from the wise by those intellectual systems which they have built for themselves, and which even in historical study can be a screen between oneself and reality.' And he suggests that a fundamental difference between men is this: whether they believe that any vision is open to those who are humble and

who achieve simplicity—any vision which is closed to the men who are worldly and wise.

A striking instance of all this is found in the life of Baron von Hügel. He visited and talked with James Martineau, who told him of his prescription for a young American who was full of zeal for the eradication of all religion. He advised him to spend six months with a simple Westphalian family—Roman Catholic peasants—and then six months among cultured and emancipated Germans, and then to ask himself which of the two groups possessed the wisdom of life. On his return the American confessed: 'When face to face with the grim realities of life, those clumsy "superstitious" narrow Polish peasants possessed a depth of insight, an assurance of action, an at-home-ness of conviction, of a magnificent swiftness, purity, and massiveness. And when face to face with these same realities, the nimble "enlightened" materialist students were utterly helpless, without insight, action, conviction of any kind.'

Lord Elton also has urged this truth in his valuable little book, *Such is the Kingdom*, where he says, 'We all know that the simple are frequently wiser than the learned and the intelligent. A philosopher, Tolstoy remarks, will be helpless in the presence of death or disaster, where a peasant woman will know instinctively how to behave.' And he goes on to make it clear that he is not thinking merely of clever fools—like, for example, those sophisticated students—but of really learned and intellectual folk. Referring to the words of Jesus quoted above, he says, 'The aristocracy of intellect from whom "these things" were hidden included the Scribes and Pharisees, and it will always include countless men and women of commanding all-round ability. For commanding ability divorced from the fundamental virtues can be the supreme obstacle to a vision of reality.'

All which constitutes a tremendously strong argument for the cultivation of the simple, childlike, humble, teachable mind, eager for and open to the inbreathing and the indwelling of the Divine Spirit. 'The fear of the Lord is the beginning of wisdom,' we are twice told in the Scriptures, and by fear, of course, is not meant dread and terror but submission, humility, reverence, reliance, obedience. Diametrically opposed to this attitude is pride, the most insidious form of which is pride of intellect. It is egoism, arrogance, self-sufficiency, the sense of one's own dignity and importance, the assurance of knowing better than one's fellows.

Now this is an intensely practical matter—this choice between God-centredness and self-sufficiency, between humility and pride, and the two wisdoms that result. The man who prays sincerely—

> Lord, make me willing to be taught,
> Responsive to the in-breathed thought,

and listens and learns and acts accordingly may be something of a mystic but he is a very practical mystic. He may do strange, strong things which human convention and propriety would condemn as unwise, but he knows he is right. Like Moody who interrupted himself in the midst of a sermon, calling a colleague to carry on, while he went down into the congregation and drew out from a pew a man he had seen sitting there with whom he had once had a quarrel and first became reconciled to him and then went and offered his gift at the altar. A brave deed and a wise one, and a very practical bit of Christian devotion.

And, of course, it is not just an individual affair. To live in this spirit and to act in this way means a higher than worldly wisdom and prudence applied to church business, for example. And if our churches are really to go forward they would do well to take this point to heart. There is still such a thing as ecclesiastical pride. And pride of position and prosperity and prominence. 'We had fifteen cars outside our church last Sunday.' 'We made £500 by our bazaar last week.' But there is a better way, and thank God it is often found. When it becomes the normal way with us what hope there will be for revival.

Some years ago, a church discovered that it needed £1000 for organ repairs, etc., and the inevitable church meeting was called to discuss ways and means. At the meeting certain members objected to so much being spent on themselves unless as much were spent on outside objects. It was urged that a large general fund should be gathered not only to defray the cost of the church's own requirements but to help Christian work in a poor adjoining district, to support home mission work elsewhere, and to give more substantial assistance to the overseas enterprise of the church. And the novel resolution was proposed that all members should be asked to contribute more than they could afford to give with their existing expenditure—their gifts being made possible either by giving up some form of unnecessary spending or by realising some part of their capital. 'The meeting was at first breathless with amazement at such a piece of splendid audacity,' and there was an adjournment for a week. After a week of prayer and heart-searching the resolution was carried and the appeal issued. The responses totalled £3200, and the amounts were contributed in such a way that the identity of the contributors was not known. Splendid audacity indeed—and the wisdom that is from above.

Is it not possible that all this has something to say to us about national and political affairs also? May not part of our present troubles be the result of leaving Mr. Worldly Wiseman too much in control of such things? I believe that one aspect of the knowledge of reality which is open to the humble and child-like is the great importance of right human relationships—'Little children, love one another.' And one part of the vision that comes to them is the prospect of supreme good resulting from such a manner of life. They know that it is possible by God's help to have deep and wide goodwill towards others and that this is the happiest and best way of life. And so they are simple-minded enough to sing,

> Jesus shall reign where'er the sun
> Doth his successive journeys run.

One practical example may be given. If such an attitude of goodwill had been adopted by British men and women living in Egypt during the last fifty years—instead of the superior attitude that leads people to talk of 'niggers' and to push them off the side-walk—the whole complex situation there to-day would be immensely different from what it is.

I wonder if there is an inconsistency here in Professor Butterfield's book. He has a good deal to say about the superficiality of idealists—victims of an optical illusion on the subject of human nature—gambling on an over-optimistic view of the character of man. 'It is essential not to have faith in human nature. . . . For moral reasons human beings are incapable of permanently establishing a system of human relations on this earth such as can go on indefinitely without resort to violence in one form or another.' There may be as he says a gravitational pull downwards in human nature, and if he merely means that left to themselves men will continue to fight, that may be so. But the faith of the simple and divinely taught, of whom earlier he spoke so highly in contrast to the sophisticated and the prudent, is that God's love will not leave men to themselves. And that therefore the way of hope and goodwill and enduring peace shall at last be found.

Willingen, 1952

By Professor John Foster, D.D., The University, Glasgow

We met in Germany, the first World Christian Conference ever to do so. Germany may with some justice claim to be the source of the Missionary Awakening. At Willingen when one draft report made mention of 'the missionary movement of the last one hundred and fifty years,' a Halle Professor rose to ask, 'Have you forgotten our Ziegenbalg a hundred years before that?' Germany may also claim to have been foremost in the development of missionary co-operation with its great share in the Continental Missions Conference since 1866, its *Ausschuss der deutschen evangelischen Missionen* begun in 1885, and Gustav Warneck's voice in the 1888 London Conference already demanding an international missionary council.

Germany had by the year 1933 become no place for any meeting which was international. Only with difficulty and at some risk did German delegates find their way to Madras in 1938. The following year brought the cataclysm which was to cut Germany's communications, 'orphan' their missions, and bring to an end the flow of recruits. Yet Professor Freytag told me of going to speak at a missionary meeting in Düsseldorf in 1944, on what turned out to be the night of our biggest raid on that city. He found, to his surprise, that eight hundred people had ventured through the burning streets to hear of Christians in lands beyond the seas. Germans may for a time have lost their missions, but not their missionary spirit.

We met in the village of Willingen (Waldeck), the first World Conference to choose a village. It was a new experience to pass in the street cows and hay-wagons when on the way to meetings; to discuss world affairs to the accompaniment of cocks and hens; to hold an important committee to the sound of the woodcutter's axe; to crowd delegates from all the world into one village church. This, all of us would agree, was a refreshing change, our rural setting keeping us so much nearer to ordinary life than could, for example, the artificiality of city hotels, or the academic withdrawal of a university town. 'The vast majority of mankind,' says one of the reports, 'lives in villages and works on the land.'

Besides, one only had to ask a few questions of the villagers to realize that just beneath the rural calm lay all the raging problems of our modern world. The frontier of the Eastern zone was only a few miles away. Four out of every ten of these folk about the streets and fields were really

refugees. And, being Roman Catholics in what was previously a solidly Protestant countryside, the little Lutheran church, where our own worship was conducted, is lent every week to their priest to say Mass. No, it was not an inappropriate setting for an ecumenical conference! As for meeting in Germany, on the second Sunday of our stay some of us had opportunity to see the significance of this for German Christians. We went in bus-loads to represent the Conference at half a dozen centres where, according to German custom, missionary festivals were being held in the open air, with people walking in, and driving in on farm wagons from miles around. The German pastor at one of these, facing an assembled crowd of over a thousand, said, 'There are three important dates in the history of this village. The first is twelve centuries ago, when the English missionary, St. Boniface, brought us the gospel. The second is four hundred years ago, when Martin Luther gave to our village church this copy of the Bible which I hold in my hand. The third is to-day, when representatives of the world-wide Church have come among us.' The Conference, in going to Germany, made history that they will not forget.

The task of the Conference was to re-state, in terms of the year 1952, the missionary obligation of the Church, and to suggest measures for its fulfilment. Times have changed—how strikingly we may best see by making a contrast over nearly a hundred years. The year 1858 may be singled out as *the* year of opening doors. That year saw Livingstone's second journey, opening up the Dark Continent; the proclamation of our Indian Empire; treaties with China which gave foreigners unlimited rights to travel; and the Treaty of Yedo by which the United States broke in upon Japan's self-imposed two centuries of isolation. Western ways were increasingly triumphant. No country, except remote fastnesses like Tibet, seemed likely to deny free entrance to the Westerner again. For three generations missions from churches of the West were borne along on the tide of such an opportunity. The year 1952 sees a different world. The absence from Willingen of any Chinese delegation—in previous World Conferences among the most outstanding—was a constant reminder that one-third of the world's population is to-day shut off alike from missionary entry and from ecumenical relationships. Western dominance in many lands has passed, and in most is challenged. Christians almost everywhere have cause to realize that which was always true, namely, that they are a tiny minority, with (according to the measure of this world) only a precarious footing.

Group I, on 'The Missionary Obligation of the Church,' contributed clear proof that we have not yet arrived at any agreed theology of missions. This may be distressing, but it is hardly matter for surprise considering the immense variety of national and denominational backgrounds represented. The question is bound up with the doctrine of the Church, the doctrine of the Church's relationship with the world, and the doctrine of the End. And to take that last item, what has done more, all down the centuries, to arouse argument than that which we now find so strongly revived as a modern interest, Eschatology? Instead of findings, this Group reports work undertaken, and points to unresolved differences and questions demanding further study. To people for whom theological statement is not the breath of life but a somewhat secondary form of religious exercise, some of these difficulties may seem unreal. For example, the question, Does the mission of the Church stem from the very nature of God, or from His saving purpose when He sent His Son? Most of us would fail to distinguish between what God is, and what He does, since He cannot deny Himself.

Happily from the work of this Group there did emerge two statements. One is a strong plea for unity—worship, unity, and mission being the threefold response demanded of us by the love of God in Christ:

> 'If the Church is to demonstrate the gospel in its life as well as in its preaching, it must manifest the power of God to break down all barriers and to establish the Church's unity in Christ.'

It goes on to urge National Christian Councils to consider afresh the cause of Christian unity in their areas. Undoubtedly the next decade will see a crop of schemes, similar to those which India, and now Ceylon, have so markedly taken the lead in producing.

The second is a statement on 'The Missionary Calling of the Church,' which, while it may leave many theological problems on one side, does go straight to the heart of the matter. After speaking of a modern challenge 'more searching than any since the rise of Islam,' and 'world-shaking events of our time, when men's hearts are failing them for fear,' it goes on to ask what the Spirit says to the churches.

> 'The answer given to us is this: Lift up your heads because your redemption draweth nigh. Our word in this dark hour is not one of retreat but of advance. . . . The battle is set between His hidden Kingdom and those evil spiritual forces which lure men on to false hopes, or bind them to apathy, indifference and despair. There is no room for neutrality in this conflict. Every man must choose this day whom he will serve.'

As we listened to it, thrilled to it, responded to it, there came to my mind (remembering theological differences) that word of the Gospel, 'If any man willeth to do his will, he shall know of the doctrine.' It was one of the few—perhaps too few—great moments of the Conference, when a prophetic voice was heard.

Group II, on 'The Indigenous Church,' is dissatisfied with the time-worn definition of the aim, 'self-governing, self-supporting, self-propagating.' It seeks to drive inquiry deeper :

'What are the characteristic marks of a local church in any country, age, ecclesiastical tradition, or degree of independence ?'

First, the church must be 'related to the soil'—not rooted in the soil, since 'it can only be rooted in Christ.'

'The eternal gospel must be so presented to men and women that its contemporary and compelling relevance is recognized. This cannot be so long as it appears in foreign guise, imitating and reproducing the characteristics of a church in some remote and alien land.'

On the other hand, 'at a time when religious relativism and syncretism are rampant' mere compromise or superficial adaptation to avoid the 'scandal of Christianity' are evils to be guarded against.

Second, the church must have an adequate ministry. Here it is boldly suggested that the assumption that a full-time paid ministry is everywhere essential may be 'an uncritical transplantation to another soil of what was appropriate to a different environment.'

Third, the inner life of the church needs strengthening by a more prayerful Bible-study ; small prayer-groups in every congregation ; Christian stewardship to secure finance ; the Christian home ; the winning of the young ; acceptance of Christian witness by the entire membership.

Fourth, the local church is called to illustrate unity in Christ. And here comes a word which should strike home to our hearts :

'Perhaps it is not realized in the Older Churches how grievously witness is discredited by the divisions which they have transferred to other parts of the world. The name of Christ is dishonoured. Movements towards unity have arisen and should be pressed forward in order to remove this reproach. . . . The Older Churches need to re-examine their responsibility in this matter.'

Group III undertook 'The Rôle of the Missionary Society.' It gives its blessing to the closer integration of missionary agency and the Church, since this work is a necessary expression of the Church's life and not an added extra. It makes a wider interpretation of missionary education as being nothing less than 'the prophetic understanding of history.' The Younger Churches leave no doubt about their desire and need for the continued help of missionaries, but transfer of responsibility to local church courts needs to be speeded up :

'Every church has an inherent authority under Christ which is not dependent on any transfer of responsibility by a missionary agency. A fuller recognition of the true nature of the Church should encourage on the one hand the handing over, and on the other the acceptance of, responsibility for the churches' work and witness.'

Attention is drawn to a line of advance lately pioneered by the Swiss Missionary Council. This is the training for Christian witness and church service of young people going abroad to non-missionary posts, a kind of missionary 'Third Order.'

Group IV, on 'Missionary Vocation and Training,' begins its interpretation of missionary work at the broadest :

'Wherever there is a single member of the Church, there is one who is called to share in the total mission of the Church by his witness in his daily life and work. It is of the essence of the Church's life and work that it must always be reaching out to unevangelized areas wherever they are.'

Obviously some of these areas are not geographical, nor are the heathen all in foreign lands. Going on to foreign work, it says,

'The missionary outreach which does not stop at any frontier . . . has a distinctive significance for the Church as an essential witness to the cosmic reach of God's redemptive activity. . . . At this moment in the life of the Church we are conscious of a supremely urgent call to the churches of all lands for missionary activity beyond their own borders.'

Among new suggestions made is one concerning the identification of the missionary with those whom he goes to serve :

'He must manifest those attitudes, and follow that pattern of life—in some cases strikingly simple—which will lower any barrier to fellowship. . . . The times are such that missionary agencies must allow those willing to do so to face risks to health and life. This may call for an increasing use of single men.'

With regard to training, not much that is new is said. One repetition at least cannot be too often made :

'We cannot but express our concern that theological education throughout the world should be much more radically orientated to the total missionary task of the Church . . . in such subjects as Theology, Church History, and Christian Ethics.'

Group V was assigned the demanding task of 'Reshaping the Pattern of Missionary Activity.' If our revolutionary situation calls for such reshaping, it must be according to certain principles, chief of which is the supreme importance of upbuilding the Church, the life and witness of each local congregation. Definite recommendations follow with regard to 'patterns of assistance': (1) Personnel—here, again, appears the idea of a 'striking force' of unmarried missionaries, free to live hard and to move as required. (2) Finance—this must more and more be a matter of partnership between Older and Younger, with the Younger Churches and N.C.C.s more rapidly developing financial responsibility. (3) Christian Literature—this is picked out, in these days when other propaganda floods across the newly literate, as one crying need which we must answer, even if it means diverting resources from other work. Here are memorable words regarding Evangelism:

'We measure our task only as we remind ourselves that in the greater part of the world Christians are a tiny minority, and that the decline of religions, and the failure of modern substitutes for religion, have left multitudes as sheep without a shepherd. . . . Evangelism can only be expected as our churches experience a deepening of spiritual life. . . . Witness is the responsibility of every Christian and cannot be delegated.'

Institutions are most radically dealt with. Many great foundations of other days continue to drain resources when their day is past or their original purpose lost sight of. Of each one it must be asked, Is it up to standard? Does it serve the Church's cause? Can its work be done elsewhere, or done in co-operation? More flexibility is needed to meet a changing situation, and we must not let great properties or institutional commitments cause us to stand still.

Intensified efforts are called for to produce and train indigenous leaders, to further ecumenical spirit and the cause of unity, and to venture as pioneers into those realms where mass influences are now to be wielded—films, radio, and television.

When the whole area—a vast one for two short weeks' work—is surveyed, *Willingen, 1952* may, I think, be reckoned, if not among the great Conferences of the series, at least a workmanlike one. In its recommendations it may prove to be 'a workman that needeth not to be ashamed, handling aright the word of truth.'

Recent Foreign Theology

Index of New Testament Festschriften. One of the safest burying places for scholarly articles is in a *Festschrift*, where it lies undisturbed in a varied collection of studies in a publication which has not the secure circulation of a journal. Dr. B. M. Metzger has rendered a real service by issuing an index of such articles relating to the New Testament and the Early Church,[1] carefully classified, and collecting information about nearly six hundred such volumes. It includes in its survey articles dealing with the Jewish and Graeco-Roman background of the New Testament, and those dealing with every side of New Testament study and the study of the Early Church for the first five centuries of its existence. Such a classified list of titles will be invaluable to all research workers and it is much to be desired that similar indexes should be prepared for other aspects of theological study.

Reformation Thought. A work by Henry Strohl, in the Swiss series of 'Manuals of Theology,' collects a mass of valuable information on the thought of the great Reformers.[2] It is concerned with Luther, Melanchthon, Zwingli, Œcolampadius, Bucer and Calvin, and its method is to outline the thought of some or all of these separately in succession on each of a number of themes. The themes dealt with are: The Experience of the Living God, Faith, Prayer, Scripture, Justification by Faith, the Object of Faith (including the character and Providence of God and the Work of Christ), the Church, the Means of Grace, and the State. That this work is of interest to more than specialists in Reformation theology goes without saying. The study of these clear summaries of the varying viewpoints of the giants of the Reformation period will stimulate the reader as well as instruct him, and the volume merits a wide circulation and frequent consultation. For most of these subjects are still very much living issues, and while the answers of to-day may be in many respects different from those of the Reformers, much can be learnt from the creative first age of Protestant thought.

The Nature and Method of Old Testament Scholarship. Dr. J. van der Ploeg, the Dutch

[1] *Index of Articles on the New Testament and the Early Church published in Festschriften* [1951]. Journal of Biblical Literature Monograph Series, vol. v. Society of Biblical Literature, 224 N. Fifteenth Street, Philadelphia, Pa.; $2.00.

[2] *La Pensée de la Réforme* [1951]. Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 7.50.

Dominican scholar, whose work has been noted before in THE EXPOSITORY TIMES, has now succeeded Professor B. Alfrink in the Old Testament Chair at the Catholic University of Nijmegen, on Professor Alfrink's transfer to the titular Archbishopric of Tyana and office of Coadjutor of Utrecht. Professor van der Ploeg's short Inaugural Lecture has been published, dealing with the subject of the theological character and the method of Old Testament scholarship.[1] The insistence on the theological character of this study is in line with recent emphasis on that unity of the Old Testament which the recognition of a theology of the Old Testament implies, and it also accords with present-day trends of thought to stress the place of Biblical work in theological study. There is no minimizing of the demands of this work. It is urged that theology must be based on sound exegesis, and this again on sound philology, entailing a knowledge of more than Hebrew for an adequate basis. There is no easy way to the goal, but he who values the end will not shrink from the effort.

Dutch Old Testament Studies. The annual publication of the Dutch Old Testament Society has now appeared in its ninth volume.[2] This contains eight studies, of which two are in German and two in English, and the other four in French. The English articles are by P. A. H. de Boer, on the Psalm of Hezekiah (taking account of the readings of the Dead Sea Scroll of Isaiah), and by G. J. Thierry, on some points of Hebrew grammar and philology (offering suggestions different from those adopted by Koehler in his *Lexicon*, and an explanation of the Hebrew tenses with *Waw*). The German articles are by M. David, on the Cities of Refuge in Joshua 20 (seeking to identify the period reflected in the chapter), and by A. R. Hulst, on the name Israel in Deuteronomy (surprisingly making no reference to the article by J. N. Schofield in *Essays and Studies presented to S. A. Cook*). The French articles are by the Egyptologist, A. de Buck, on the High Priest's flower (connecting it with an Egyptian background), J. van der Ploeg, on Israelite 'nobles' (denying that there was a class of nobility), J. de Savignac, on Ps 110 (bringing Egyptian literature to the aid of its interpretation), and F. Sierksma, on the rite of circumcision in Israel (favouring the view that it was a substitution for sacred castration, though in the setting of a much wider study of the meaning of the rite). It is probable that the last-mentioned of these articles will prove the most controversial. Certainly not every one will readily accept the view which is here accepted in the course of the discussion, that 'Satan is the feminine side of Yahweh' (p. 151).

[1] *Enkele Beschouwingen over de theologische Aard en de Methoden der Wetenschap van het Oude Testament* [1951]. Dekker and Van de Vegt, Nijmegen and Utrecht.

[2] *Oudtestamentische Studiën*, Deel IX. [1951]. Brill, Leiden; Fl. 25.00; Subscription price: Fl. 15.00.

Ancient Hebrew Epigraphy. In 1935 D. Diringer published a valuable book on the ancient Hebrew inscriptions from Palestine.[3] Now Sabatino Moscati has published another book, reviewing research in this field since Diringer's appeared.[4] Like Diringer's book, Moscati's is written in Italian. It is not concerned primarily with new inscriptions published since the earlier book saw the light, but with more recent discussions of the Gezer Calendar, the Samaria Ostraca, the Siloam Inscription, the Ophel Ostracon, Hebrew seals, weights, jars, and ivories. New inscriptions find a place in the final chapter, but the Lachish Ostraca are not treated here, but are indeed deliberately omitted from the book. The discussion of all the texts is well-informed, careful, and judicious, and the volume will be valued by all who are interested in this important, but specialized, field.

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[3] *Le inscrizioni antico-ebraiche palestinesi.*

[4] *L'Epigrafia ebraica antica, 1935–1950* [1951]. Pontificio Istituto Biblico, Rome; Lira 4200.

Entre Nous

Worship in the Day School: 3. The Choice of Material

We considered in the previous article how the various ingredients of any act of worship—hymns, psalms, readings, prayers and so on—communicate to the worshipper implicit theological and devotional truth; that is, knowledge of God and knowledge of prayer. Therefore our very first concern in choosing material for school worship must be to examine its soundness and balance from those two standpoints. This, as I said, is

very largely a matter of using the right books. I suggested *The Oxford Book of School Worship* as providing a valuable standard of reference.

The choice of material involves two other considerations. There is the much-debated question of what children are, or are not, capable of understanding (and with this is bound up the problem of interest); and there is the question of how to provide for the greatest amount of co-operation (which comprises more than half of the problem of interest.)

It is a common view that children should never be allowed to join in hymns or prayers which are 'beyond their understanding.' But it is not easy to define what is beyond their understanding. Worship has so much in common with the arts (especially poetry) that one is reminded of the words of T. S. Eliot, 'Genuine poetry can communicate before it is understood.' That is true of the great hymns and prayers of the Church. Children feel and appreciate the sense of wonder, awe, or self-abasement, expressed in majestic words, long before they are able to grasp the meaning of the words themselves. This is quite different from saying that

> The meaning doesn't matter
> If it's only idle chatter
> Of a transcendental kind.

The meaning does matter; but the meaning (as long as it is there) can be sensed at a profound level before it is understood with the intellect. So if we want our children to have the fullest experience of worship we shall not limit them to the simple prayers and hymns which we think they will understand. Avoid the so-called children's hymns and the kind of prayers which talk to God as if He were a half-witted governess! With infants, of course, the choice of prayers and hymns is determined by the limitations of their vocabulary and their difficulty in pronouncing any but the simplest words. There is plenty of excellent material provided for them. But any time after the age of six or seven let children begin to learn and use the finest adult hymns and prayers of our tradition. Naturally we shall avoid hymns which express emotions or aspirations completely outside their experience, that is, highly subjective hymns (which have obvious dangers even for adults); but the great objective statements of fact or faith (such as 'Praise to the Holiest,' or 'Immortal, invisible,' or St. Patrick's Breastplate) are perfectly suitable for quite young children. Give them the chance, and they will soon let you know whether or not they prefer such hymns to 'We are but little children weak.' The same applies to readings. There is a tendency, specially in junior worship, to confine readings to what are regarded, erroneously, as 'simple gospel stories.' Let the children hear occasionally some of the great thunderous passages from the Prophets or the Epistles, read as beautifully as possible, within the setting of a theme service which may help to elucidate their meaning.

The question of interest is involved here. It is a mistake to suppose that with children interest is always a matter of comprehension. A sense of 'numinous awe,' of the *mysterium tremendum* in an act of prostrate adoration, will often be far more 'interesting' and satisfying to a child than the mere meaning of some cheap and obvious sentiment played down to his supposed level. But I am not suggesting that we should underrate the element of understanding, and there will often be occasions when we may wish to substitute for an ordinary Bible reading either a modern version (such as Knox) or a well-written passage from Christian biography or devotional writing.

The second consideration governing our choice of material is *co-operation*. For a child (as for an adult) a good deal of the interest of a service depends on the share he is allowed to take in it. His part should not be confined (as it so often is) to hymns and Amens. We may encourage children to follow the reading in their Bibles, as well as to observe a short period of silent reflection (perhaps fifteen seconds or so) after it. This is a surer incentive to real co-operation even than having children as lectors. But it is the prayers which afford the most satisfactory opportunities for shared activity at a deep level. There are many interesting varieties of prayer-forms (all illustrated in such a book as *The Oxford Book of School Worship*). You may make a simple bidding, or series of biddings, leaving the children free to pray for a few moments in silence and then summarizing their prayers either by a versicle and response or with a brief collect. Several short, succinct prayers are better than one long one. Again, you may use a simple litany—and the most suitable ones for children are those in which short preces and responses follow each other in rapid succession. From time to time you will use some of the great classical prayers of Christendom—often enough for the children to learn them by use and to join in them spontaneously. It is an important part of their training in worship that they should stock their minds with great words hallowed by centuries of use. Be careful, in acts of confession, thanksgiving or petition, that you start from their own experience, passing from the particular to the general. Instead of 'Let us pray for all men everywhere,' you will say, 'Let us pray for Tom Smith who is ill—and we will make this a prayer for all people who are ill.' Above all, do everything possible to redeem

the Lord's Prayer from familiar over-usage. Vary the use of it (sometimes phrase by phrase with silent pauses, sometimes with special intention, sometimes sung to a good setting), but use it sparingly. And in all your choice of material stick rigidly to the Church's Year.

JOHN G. WILLIAMS

Church of England Schools Council

Malcolm Spencer

The story of Malcolm Spencer has been told, with insight lightened by humour, by Mr. McEwan Lawson (Lutterworth Press ; 2s. 6d. net). He has called it *God's Back-Room Boy*. 'Malcolm was not an effective speaker. . . . Nor was he always a clear writer. At his death the Archbishop of Canterbury (Dr. Fisher) said that you never quite knew where Malcolm was going to lead you, but you knew that it would always be to a good place. And Malcolm at times seemed to believe, with an Islamic passion, that the Kingdom of God would come under showers of memoranda. He drafted and redrafted sheets of findings which grew in number and complexity. . . . But although his memoranda could sometimes make one feel for a gun, it was as impossible to be angry with Malcolm himself as it would be to be petulant with Ariel. He was so incredibly devoid of all self-seeking and so amazingly patient. He would spend weeks drafting out a careful scheme for a conference programme or for a book, and present it with boyish eagerness and zest to a committee which promptly turned it down. But he never sulked or fought a rearguard action. Instead, with infinite grace, he would receive another proposal from the committee and set to work on it with unflagging zeal as though his own scheme had never existed. To Malcolm what mattered was not himself but others, and, above all, unceasing service for the coming of God's Kingdom. Had he possessed the gift of tongues he could have stood beside William Temple and spoken to the world. Instead he was content and happy to be a holy back-room boy.'

The space at Mr. Lawson's disposal made a full biography impossible ; a condensed biography is a lifeless thing and Mr. Lawson chose wisely under the circumstances when he decided on a vivid sketch, leaving the reader to piece together the sequence of events.

From Manchester Grammar School Malcolm won a mathematical scholarship to Corpus Christi College, Oxford—he finished with a First. There he threw himself into the Student Christian Movement. 'They knelt on bare boards in chilly lecture rooms and prayed for the evangelization of the world.' Mansfield followed, and then a Secretaryship of the S.C.M. He founded the Free Church Fellowship, along with others. 'Under Malcolm's influence the members moved out into a new and living application of Christ's message to the whole of life.' Soon they were working with like-minded Anglicans and the result was the great Copec Conference of 1924. 'Amongst distinguished and eloquent speakers his voice was not heard very much. But his eyes were sparkling and his heart was glad, for he knew that he had been used by God to be some of the earliest leaven of all.'

Spencer was one of the founders of the British Christian Social Council, and he remained Secretary of the Free Church Fellowship. On the day before he died in March 1950, he attended a meeting of the Executive, apologizing to the Chairman for being rather slow in dealing with the next point on the agenda.

Malcom Spencer will not be forgotten by his friends. Mr. Lawson's sketch is for those who did not know him and for the new generation. We wish it a wide circulation so that many may know this man who 'lived, through Christ, in a vivid life with God.'

A Change of Heart

The student of religion will find much to ponder in A. J. Cronin's account in his fascinating autobiographical book, *Adventures in Two Worlds*, of his return to the faith of his childhood. Here are some sentences. 'There was manifest in me about this time a new attitude towards life, and especially towards religion. It was not strange to me, for in truth however much I beat against them, its bars had always enclosed me and intermittently in my heart I had heard the echo of that voice that would not be denied. . . . The step was one bitter to self-love. For years I had gone on in pride and self-complacency. But that growing interior desolation was irresistible in its compulsion. By whatever means it was accomplished my period of rebellion against Heaven at last was ended. . . . I was still filled with my old imperfections. The secret sources of my greatest faults would not dry up. Nevertheless I was conscious within myself of a new ease ; a sense of relief. There was fresh joy in my work. . . . When I fell down, bludgeoned by my still dominant passions, I picked myself up again, offered my wrists voluntarily and with true contrition to the fetters of an active conscience. I had made the immense discovery of why I was alive.'

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